
ANSWER TO AN ENEMY OF ISLAM

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Bismi'llahi'r-rahmani'r-rahim

ANSWER TO AN ENEMY OF ISLAM

P R E F A C E

Allahu ta'ala pities all the people on the earth. He sends useful and necessary things to everybody. He shows the ways of keeping away from harm and attaining to happiness. In the next world, He will forgive whomever He likes of those guilty believers who are to go to Hell, and He will bring them to Paradise. He alone is the One who creates every living being, who keeps every being in existence every moment, and who protects all against fear and horror. Trusting ourselves to the honorable name of Allahu ta'ala, we begin to write this book.

We offer up our prayers and salams for Hadrat Muhammad ('alaihi's-salam), the most beloved Prophet of Allahu ta'ala. We offer auspicious prayers for the pure Ahl al-Bait of that exalted Prophet and for each of his just and devoted Companions (radi-Allahu 'anhum).

Allahu ta'ala is very merciful to His creatures. He wills the whole of mankind to live in ease and comfort in this world and to have an eternal life in favors and blessings after they die. To attain this bliss, He orders them to believe, to become Muslims, to join the path of His Prophet Muhammad ('alaihi 's-salam) and his Companions, to love and help one another. Our Prophet (sall-allahu alaihi wa sallam) stated, "As the stars guide throughout dark nights, my Ashab are the guides along the way leading to felicity. Follow any one of them, and you will attain to felicity." All of the Ashab al-kiram learned the Holy Qur'an from the Messenger of Allah. As they traveled later on, they propagated what they had learned. They did not insert their personal ideas into what they had heard from the Messenger of Allah. The Islamic scholars, in their turn, wrote in their books whatever they had heard from the Ashab al-kiram. These scholars are called "Scholars of Ahl as-sunnat(t)." Afterwards, there appeared some scholars who interpolated into these teachings. These people conglomerated ideas from the ancient Greek philosophers, concoctions from Jews and Christians, and, especially, lies fabled by British spies. Also, adding their personal impressions and whatever they had acquired of the scientific teachings of their times, they invented new religious teachings. Speaking in the name of 'Islamic Scholars' they tried to demolish Islam from within. Of these people, those who changed ayats and hadith ash-Sharifs with clear meanings -ayats and hadiths of this sort are called Nass- became Kafirs (disbelievers). Those who misinterpreted the ones with hidden meanings were termed Groups of Bidat(t). There appeared a number of heretical groups of bidat carrying the name of Muslims. Exploiting this situation, the British are inventing groups of disbelief and heresy and trying to annihilate original Islam. Today, Muslims in the world have separated into three groups: Ahl as-Sunnat, the Shiites and the Wahhabis. Their beliefs are different from one another's. Since this difference originates from the mistakes made in the interpretation of nasses [ayats and hadiths] whose meanings cannot be understood clearly and since they do not deny nasses with clear meanings, they do not call one another 'disbeliever.' Yet, they hate one another. True Muslims, who are called Ahl as-sunnat(t), should love and help one another, speak and write mildly to one another, and even when they have to warn one another, they should not harm one another; they should help one another and give advice with a sweet tongue and writing. They should help one another and all of mankind, obey the beautiful morals of Islam, and refrain strictly from causing fitna (disunion). They should not rebel against the laws of the countries they live in or attack

anybody's life, property or honesty. A Muslim has to bear these qualities. All of our words, writings and actions have to be affirmative and cooperative. Sad to say, some degenerate people who are the enemies of religion and mankind and only think of their own advantages and desires are struggling to separate Muslims by disguising themselves as Muslims and even as men of religious post. They are propagating lies concocted by British spies. Saying that they will make reforms in the religion, they want to defile Islam. On the other hand, two other great enemies, namely ignorance and laziness, act as encumbrances against being wise and following Islam, and, thus, differentiating between right and wrong, good and bad. Muhammad Ali Pasha, for example, was a good and pious person who served as an Ottoman Governor in Egypt. Those who succeeded him were not so. Religious affairs were left in incompetent hands. A freemason named 'Abduh was brought to the board of management of Jami' al-Azhar Madrasa, which had been educating Muslims for centuries. Scotch freemasons began to destroy Egyptian Muslims economically and spiritually. Through these freemasons, the British demolished the Ottoman Empire from the inside. The Grand Vizier Ali Pasha, a disciple of the freemason Mustafa Rashid Pasha, handed the key of the Belgrade fortress to the Serbs in 1284 A.H. (1868). The Vizier brought his fellow-mason Jamal ad-din al-Afghani to Istanbul, and they together strove to demolish Islam from the inside. They wrote disunionist books.

Rashid Rida, a disciple of 'Abduh, a Mufti of Cairo, wrote the book *Muhawarat al-muslih wal-muqallid*, which was published in Egypt in 1324 (1906) [1]. In this book, he writes about the conversation between a wa'iz (Muslim preacher) who was educated in a madrasa and a modernist religion reformer, by which he gives his own ideas through their tongues. He represents the religion reformer as young, cultured, modern and strong in discernment and logic, while introducing the preacher as a bigoted, imitative, stupid and slow-thinking man, advises the preacher through the religion reformer's mouth and puts on an air of awakening him from unawareness. He says he gives advice, but in fact he attacks the scholars of Islam, while misrepresenting heretics, zindiqs and mulhids as scholars of Islam with extensive knowledge. The book, which was written shrewdly and completely through a freemasonic mouth, bears the danger of easily hunting the credulous, pure youth. The chief of Religious Affairs, Hamdi Akseki, one of those Turks who read and were influenced by such books prepared cunningly by 'Abduh and his novices, translated the book into Turkish, adding a long preface to it and giving it the name *Mezahibin Telfiki ve Islamin Bir Noktaya Cem'i*, and published it in Istanbul in 1334 (1916) [2]. Professor Izmirli Ismail Hakki, another reformer, very much praised and vastly propagandized the translation, yet, the true religious scholars during the time of Sultan 'Abd al-Hamid Khan II saw that the book would be harmful and prevented it from spreading. And today, we feel very much worried that the youth will read this poisonous book and the like and begin to doubt about the greatness of Islamic scholars and the imams of the four madhhabs. We have already wrote in our various books that it is right to follow (taqlid) one of the four madhhabs and that la-madhabism means to follow what is wrong.

Disbelievers, that is, non-Muslims, imitate their parents and teachers and do not follow the rules, that is, the commands and prohibitions, of Islam because of the wrong beliefs they hold. But Muslims hold fast to these rules. Likewise, the la-madhabbi, because of the wrong beliefs they have acquired by following their parents and teachers, do not adapt themselves to one of the four madhhabs, which are the explanations of these rules. But the true Muslims, who are called Ahl as-Sunnat, owing to their correct iman which they have acquired from the knowledge coming from the Sahabat al-kiram (radi-Allahu 'anhum) and the imams of madhhabs, adhere to one of the four madhhabs. Muslims of Ahl as-Sunnat have attained the imitation (taqlid) which is right.

We thought of exposing to our pure, young brothers the lies and slanders in the book Muhawarat, which was prepared very insidiously to distract Muslims from the imitation which is right and to drift them into the imitation which is wrong, by answering each of them from the books of the scholars of Ahl as-Sunnat, thus performing a modest service to protect Muslims from being led to endless unhappiness. Thus the book Answer to an Enemy of Islam came about. We regard our sincere intention in preparing this book and this insignificant service to Muslim brothers as a means for the forgiveness of our sins and as our only stock for our debt of thanks for the infinite blessings of Allahu ta'ala.

We wish that our pure, young men of religious post will attentively read Rashid Rida's lies and slanders and the refutations of the scholars of Ahl as-Sunnat, judge fairly with their pure conscience, realize the truth, cling to it, know the wrong, and will not believe in its false decorations and advertisements.

We owe hamd (praise) and thanks to Allahu ta'ala who has vouchsafed us the present edition of this book, which we prepared to do this sacred service and this exalted admonition.

A hadith ash-Sharif reported by Darimi reports:

"BE IT KNOWN THAT THE EVIL ONES AMONG MEN OF RELIGION ARE THE WORST AMONG THE EVIL PEOPLE. AND THE GOOD ONES AMONG MEN OF RELIGION ARE THE BEST AMONG THE GOOD PEOPLE."

An explanation of this hadith ash-Sharif is written in the fifty-third letter of the first volume of Maktubat, by Hadrat Imam Rabbani.

A glossary of Arabic and other non-English terms foreign to the English reader is appended.

6 June SundayMiladi (1995)

Hijri Shamsi (1373)

Hijri Kamari (1415)

WAQF IKHLAS

FOOTNOTES

1. Including the supplement, 143 pages; with call number 810 of the Izmirli section at the Suleymaniyye Library, Istanbul.
2. 407 pages; with call number 819 of the Izmirli section at the Suleymaniyye Library, Istanbul.

ANSWERS TO 1-5 th STATEMENTS

This book answers the lies and slanders written by a la-madhhab Egyptian, Rashid Rida, who passed himself off as a religious man, against the 'ulama' (scholars of Islam) in his book titled Muhawarat, in which he defends the unification (talfiq) of the four madhhabs.

1 - "During the 'Asr as-Saada, there was no difference of opinion either on iman or on the rules pertaining to practices (a'mal)." [3]*

And a few lines below, he says,

"When there was no nass, as-Sahaba reached a decision with their own ijtihaad,"

Thus, refuting his own above-quoted words. He writes the truth in the second quotation. On matters about which there was no nass, as-Sahabat al-kiram (radi-Allahu 'anhum) made decisions with their own ijtiḥad, and there were differences on such matters.

2 - "In the first and second centuries [of Islam] people did not follow a certain madhhab; they did not affiliate with the madhhab of a certain imam. When they had a new problem, they would solve it by asking any Mufti they would come across, without looking for this or that madhhab. Ibn Humam wrote so in his Tahrir."

These words do not agree with what the 'ulama' have written. Dawud ibn Sulaiman quotes Ibn Amir Haj as saying: "My master Ibn Humam said it was necessary for a non-mujtahid to follow one of the four madhhabs." [4]* Ibn Nujaim al-Misri wrote: "As explained clearly in Tahrir by Ibn Humam, it is unanimous among the 'ulama' that anything that does not agree with any of the four madhhabs is wrong." [5]** 'Abd al-Ghani an-Nabulusi quotes Ibn Humam on this subject and adds: "Hence, it is understood that it is not permissible to follow any madhhab other than the four madhhabs. Today, following Hadrat Muhammad's ('alaihi 's-salam) religion is possible only by following one of the four madhhabs. 'Taqlid' means to accept somebody's word without searching for his proof (dalil). And this is done by intending with the heart. Anything done without an intention becomes wrong (batil). It is a mujtahid's duty to understand the proof. A muqallid has to follow one of the four madhhabs in everything he does. According to the majority of the 'ulama', it is permissible for him to follow different madhhabs in different affairs. So did the book Tahrir write. But it has been reported unanimously that something which he began doing in accord with a madhhab has to be finished as required in the same madhhab, without uniting the other madhhabs. [6]* There have been also those scholars who have said that when one begins following one madhhab, he should not follow another madhhab in any other thing he does unless there is a strong necessity." [7]*

The aimmat al-madhahib's doing 'ibada according to one another's madhhab, contrary to what the reformers think, was not with the intention of following one another's madhhab. They did so by following their own ijtiḥad on that matter at that moment. It is not right to say that everybody did so by putting forward the fact that the mujtahids did so. It is not worthy of a man of a religious post to say this word without giving a true example.

3 - "The political controversies which appeared later and which were claimed to be for the benefit of the religion caused the real purpose of the madhhabs to be forgotten."

This statement is a very loathsome error which can never be forgiven. He imputes to the 'ulama' of fiqh the guilt of those who, like himself, went out of the madhhabs and attempted to defile the madhhabs. Very old and recently printed books of the scholars belonging to the four madhhabs are obvious; none of them contains any statement or fatwa that will change the ijtiḥad of the aimmat al-madhahib. The la-madhhabi people such as 'Abduh and his followers are certainly outside the circle of those scholars. They have been the ones who want to upset the madhhabs. But none of the words of these la-madhhabi people exists in current fiqh books. "Fiqh books" are written by fiqh scholars. Books written by the ignorant, the la-madhhabi or those who mix the religion with politics are not called "fiqh books." Their corrupt writings cannot be grounds for blemishing the scholars of fiqh.

4 - It is astonishing that he tells an unforgivable lie: "All the aimmat al-madhahib say, 'Do not imitate us. Make use of our proofs, instead. Those who do not know the basis of our words are not allowed to follow our words.'"

Not the aimmat al-madhahib but the la-madhhab say these words. The aimmat al-madhahib say, "The follower (muqallid) does not have to know the documents of the mujtahid. The words of the imam al-madhhab are documents for him."

5 - "As humanity evolved, men's intellects changed in the process of time." [8]*

This statement is an expression of his belief in evolution, which is held by masons. Early people had little intellects, and today's disbelievers are very intelligent, he means. He wants to say that early prophets ('alaihimu 's-salam) and their companions were unintelligent. He who believes so becomes a kafir. Adam, Sheet, Idris, Nuh (Noah) and many other prophets ('alaihimu 's-salam) were among the early people. All of them were more intelligent than all of today's human beings. A hadith ash-Sharif says that each century will be worse than the one preceding it. Rashid Rida contradicts this hadith ash-Sharif.

FOOTNOTES

[3] (Quotations 1-4) the preface to the Turkish version (by Hamdi Akseki) of Muhawarat.

[4] Dawud ibn Sulaiman, Ashadd al-jihad, p. 16.

[5] Ashbah, Ijtihad, the first chapter of the second part.

[6] See the article 33.

[7] Khulasat at-tahqiq.

[8] (Quotations 5-9) the Arabic preface to Muhawarat by Rashid Rida.

ANSWERS TO 6-10th STATEMENTS

6 - "Open the history books and read about the fights that took place between Ahl as-Sunnat and the Shia [Shiites] and Kharijis, and even among those who were in the Ahl as-Sunnat madhhab! Enmity between the Shafi'is and the Hanafis caused the Mongols to assault the Muslims."

The la-madhhab people like Rashid Rida, in order to attack the four madhhab of Ahl as-Sunnat, choose a tricky way. For doing this, first they write about the assaults of the seventy-two groups [for whom the Hadith says will go to Hell] against Ahl as-Sunnat, and about the bloody events which they caused, and then they basely lie by adding that the four madhhab of Ahl as-Sunnat fought one another. Whereas, not a single fight has ever taken place between the Shafi'is and the Hanafis at any place at any time. How could they ever fight despite the fact that both belong to Ahl as-Sunnat! They hold the same belief. They have always loved one another and lived brotherly. Let us see if the la-madhhab people, who say that they fought, can give us an example after all! They cannot. They write, as examples, the jihads which the four madhhab of Ahl as-Sunnat co-operatively made against the la-madhhab. They try to deceive Muslims with such lies. Because the name "Shafi'i" of Ahl as-Sunnat and the word "Shia" sound alike, they narrate the combats between the Hanafis and the la-madhhab as if they took place between the Hanafis and the Shafi'is. In order to blemish the Muslims who follow the madhhab, those who reject the four madhhab slander them by misinterpreting some special terms. For example, referring to the dictionary Al-munjid written by Christian priests, they define the word 'ta'assub' to mean 'holding a view under the influence of non-scientific, non-religious and irrational reasons' and regard explaining and proving the teachings of madhhab as ta'assub and say that ta'assub has caused conflicts between madhhab. Whereas, according to the scholars of Islam, 'ta'assub' means 'enmity that cannot be justified.' Then, attaching oneself to a madhhab or defending that this madhhab is based on the Sunnat and on the sunnas of al-Khulafa' ar-rashidin (radi-Allahu 'anhum) is never ta'assub. Speaking ill of another madhhab is ta'assub, and the followers of the

four madhhabs have never done such ta'assub. There has been no ta'assub amongst the madhhabs throughout Islamic history.

The la-madhhabi, who are the followers of one of the seventy-two heretical groups, endeavored much to separate the Umayyad and Abbasid caliphs from Ahl as-Sunnat. Those who achieved it caused bloody events. It is a base slander against the scholars of Islam to accuse them of ta'assub because they, to prevent the harm of the la-madhhabi, gave advice to these caliphs and invited them to follow one of the four madhhabs of Ahl as-Sunnat. It has become a new scheme of attacking the four madhhabs that anyone who has some knowledge of Arabic looks at history books at random and, from his own point of view, evaluates various past events he fortuitously encounters in them and presents them to the youth as the evidences of the harm of ta'assub that he attributes to the Muslims of Ahl as-Sunnat. To show themselves justifiable, some of those who are against the madhhabs say that they are against not the madhhabs but the ta'assub in madhhabs. However, by misinterpreting 'ta'assub,' they attack the fiqh scholars defending their madhhabs and claim that these scholars caused the bloody events in Islamic history. Thus, they try to make the youth anti-madhhabite.

As it is written in Qamus al-alam, Amid al-Mulk Muhammad al-Kunduri, the vizier of Seljuqi Sultan Tughrul Beg, issued a rescript stating that the la-madhhabi should be cursed at minbars and, therefore, most of the 'ulama' in Khurasan emigrated to other places during the time of Alb Arslan. La-madhhabi people like Ibn Taymiyya distorted this event as "The Hanafis, and the Shafi'is fought each other, and the Asharis were cursed at minbars." They spread these lies and their own false translations from as-Suyuti's books among the youth to deceive them and to destroy the four Ahl as-Sunnat madhhabs and to replace it with la-madhhabism.

The following story is one of those related to ta'assub as it is unjustly attributed to the madhhabs and is claimed to have caused fights between brothers in Muslim history: Yaqut al-Hamawi visited Rayy in 617 A.H. and, seeing that the city was in ruins, asked the people whom he met how it happened; he was told that there had arisen ta'assub between the Hanafis and the Shafi'is, that they had fought, and that the Shafi'is had won and the city had been ruined. This story is referred to in Yaqut's book Mu'jam al-Buldan. However, Yaqut was not a historian. As he was a Byzantine boy, he was captured and sold to a merchant in Baghdad. He traveled through many cities to do the business of his boss, after whose death he began selling books. Mu'jam al-Buldan is his geographical dictionary in which he wrote what he had seen and heard wherever he had been. He profited much from this book. Rayy is 5 km south of Tehran and is in ruins now. This city was conquered by Urwat ibn Zaid at-Tai by the order of Hadrat 'Umar (radi-Allahu 'anh) in 20 A.H. It was improved during the time of Abu Jafar Mansur, and it became a home of great scholars and a center of civilization. In 616 A.H., the non-Muslim Mogul ruler Genghis, too, destroyed this Muslim city and martyred its male inhabitants and captured the women and children. The ruins seen by Yaqut had been caused by the Mongol army a year before. The la-madhhabi whom Yaqut inquired imputed this destruction upon Ahl as-Sunnat, and Yaqut believed them. And this shows that he was not a historian but an ignorant tourist. The la-madhhabi, when they cannot find a rational or historical support to blemish the followers of madhhabs and the honorable fiqh scholars, make their attacks with the writings and words based on Persian tales. Such tales do not harm the superiority and excellence of the scholars of Ahl as-sunnat but in fact display the la-madhhabi men of religious post are not authorities of Islam but ignorant heretics who are enemies of Islam. It is understood that they have been endeavoring to deceive Muslims and thus to demolish the four madhhabs from the inside by pretending to be men of religious post. To demolish the four madhhabs means to demolish Ahl as-Sunnat, for Ahl

as-Sunnat is composed of the four madhhabs with regard to practices (a'mal, fiqh). There is no Ahl as-Sunnat outside these four madhhabs. And to demolish Ahl as-Sunnat means to demolish the right religion, Islam, which Hadrat Muhammad ('alaihi 's-salam) brought from Allahu ta'ala, for, Ahl as-Sunnat are those Muslims who walk on the path of as-Sahabat al-kiram (radi-Allahu 'anhum). The path of as-Sahabat al-kiram is the path of Hadrat Muhammad ('alaihi 's-salam), who, in the hadith, "My Companions are like the stars in the sky. If you follow any one of them you will find the right way," orders us to follow as-Sahabat al-kiram.

Taqlid (following, adapting oneself to) is done in two respects. First is the following in respect of belief ('itiqad, iman). Second is the following in respect of actions to be done (a'mal). To follow as-Sahabat al-kiram means to follow them in respect of the facts to be believed. In other words, it is to believe as they did. Those Muslims who believe as as-Sahabat al-kiram are called Ahl as-Sunnat. In respect of practices, that is, in each of those actions that are to be done or avoided, it is not necessary to follow all as-Sahabat al-kiram since it is impossible. It cannot be known how as-Sahabat al-kiram did every action. Moreover, many matters did not exist in their time and appeared afterwards. The father of Ahl as-Sunnat was Hadrat al-Imam al-azam Abu Hanifa (rahmat-Allahi 'alaih). All the four madhhabs have believed what he had explained and what he had learned from as-Sahabat al-kiram. Al-Imam al-azam was a contemporary of some Sahabis. He learned much from them. And he learned further through his other teachers. That al-Imam ash-Shafi'i and Imam Malik had different comments on a few matters concerning belief does not mean that they disagreed with al-Imam al-azam. It was because each of them expressed what they themselves understood from al-Imam al-azam's word. The essence of their words is the same. Their ways of explaining are different. We believe and love all the four aimmat al-madhahib.

A big trick of the la-madhhabi people is their writing about the badness of the difference in those subjects concerning belief and trying to smear this badness on to the difference among the four madhhabs. It is very bad to be broken into groups concerning iman. He who dissents from Ahl as-Sunnat in iman becomes either a kafir (disbeliever) or a heretic (a man of bidat in belief). It is stated in the hadiths of the Prophet ('alaihi 's-salam) that both kinds of people will go to Hell. A kafir will remain in Hell eternally while a heretic will later go to Paradise.

Some of those who have dissented from Ahl as-Sunnat have become kafirs, but pass themselves off as Muslims. They are of two kinds. Those of the first kind have depended upon their intellect and points of view in interpreting the Qur'an al-karim and the Hadith ash-Sharif so much so that their errors have driven them to kufr (disbelief). They think of themselves as followers of the right path and believe that they are true Muslims. They cannot understand that their iman has gone away. They are called "mulhids." Those of the second kind have already disbelieved Islam and are hostile to Islam. In order to demolish Islam from within by deceiving Muslims, they pretend to be Muslims. In order to mix their lies and slanders with the religion, they give wrong, corrupt meanings to ayats, hadiths and scientific teachings. These insidious unbelievers are called "zindiqs." The freemasons occupying religious posts in Egypt and the so-called Socialist Muslims, who have appeared recently, are zindiqs. They are also called "bigots of science" or "religion reformers."

The Qur'an al-karim and the Hadith ash-Sharif declare that it is bad to be broken into groups in respect of iman and prohibit this faction strictly. They command Muslims to be united in one single iman. The faction prohibited in the Qur'an al-karim and the Hadith ash-Sharif is the faction in respect of iman. As a matter of fact, all prophets ('alaihimu 's-salam) revealed the same iman. From Adam ('alaihi 's-salam), the first prophet, to the last man, the iman of all believers is

the same. Zindiqs and mulhids say that those ayats and hadiths which condemn and prohibit breaking in iman refer to the four madhhabs of Ahl as-Sunnat. Whereas, the Qur'an al-karim commands the differentiation of the four madhhabs. The Hadith ash-Sharif states that this difference is Allahu ta'ala's compassion upon Muslims.

It is an utterly loathsome, very base lie and slander to relate the Mongolian invasion of the Muslim countries and the destruction of and bloodshed in Baghdad to the "Hanafi-Shafi'i disputes," which never took place in the past and which will never take place in future. These two madhhabs have the same iman and love each other. They believe that they are brothers and know the insignificant difference between them concerning a'mal (acts) or 'ibadat (practices) is Allahu ta'ala's compassion. They believe that this difference is a facility. If a Muslim belonging to a madhhab encounters a difficulty in doing an act in his madhhab, he does it in accordance with one of the other three madhhabs and thus avoids the difficulty. Books of the four madhhabs unanimously recommend this facility and note some occasions. Scholars of the four madhhabs explained and wrote the evidences and documents of their own madhhabs not in order to attack or -Allah forbid- to slander one another, but with a view to defending Ahl as-Sunnat against the la-madhhabi people and to preserve the confidence of their followers. They wrote so and said that one could follow another madhhab when in difficulty. The la-madhhabi, that is, the mulhids and zindiqs, finding no other grounds for attacking Ahl as-Sunnat, have been meddling with and misinterpreting these writings which are right and correct.

As for the Tatars' and Mongols' invading Muslim countries, history books write its causes clearly. For example, Ahmad Jawdad Pasha wrote:

"Musta'sim, the last 'Abbasid Caliph, was a very pious Sunni. But his vizier, Ibn Alqami was la-madhhabi and disloyal to him. The administration of the State was in his hands. He had the idea of overthrowing the 'Abbasid state and establishing another State. He wished for Baghdad to be captured by the Mongol ruler Hulagu, for whom he wanted to become the vizier. He provoked him into coming to Iraq. Writing a harsh reply to a letter from Hulagu, he incited him. Nasir ad-din Tusi, another la-madhhabi heretic, was Hulagu's counsellor. He, too, incited him to capture Baghdad. The intrigues were played in the hands of these two heretics. Hulagu was made to advance upon Baghdad. The Caliph's army of about twenty thousand could not stand against the arrows of two hundred thousand Tatars. Hulagu assaulted Baghdad with naphtha fires and catapult stones. After a fifty-day siege, Ibn Alqami, under the pretext of making peace, went to Hulagu and made an agreement with him. Then, coming back to the Caliph he said that if they surrendered they would be set free. The Caliph believed him and surrendered to Hulagu on the twentieth of Muharram in 656 A.H. (1258). He was executed together with those who were with him. More than four hundred thousand Muslims were put to the sword. Millions of Islamic books were thrown into the Tigris. The lovely city turned into a ruin. The Khirkat as-Saada (the mantle of the Prophet) [9]* and the 'Asa an-Nabawi (the short stick the Prophet usually had with him) were burned and the ashes were thrown into the Tigris. The five-hundred-and-twenty-four-year-old 'Abbasid State was annihilated. Ibn Alqami was not given any position and died in abasement the same year. That year, 'Uthman Ghazi, founder of the Ottoman Empire, was born in the town of Soghut." [10]* As it is seen, the Mongols' ruining the Muslim countries was caused by a la-madhhabi's treachery against Ahl as-Sunnat. There has been no dispute between the Hanafis and the Shafi'is; Muslims belonging to the four madhhabs have loved one another as brothers. This base slander, which was made against Ahl as-Sunnat by Rashid Rida, was repeated by the reformer named Sayyid Qutb, too, yet he is given the necessary answer well documentedly in the book *The Religion Reformers in Islam*.

7 - "In many countries, it is seen that the Hanafis do not perform salat together with the Shafi'is. Saying 'amin' loud behind the imam and moving the finger up when reciting the Tahiyya have been causing enmity."

The books of all the madhhabs clearly write that a Muslim who belongs to a madhhab can perform salat behind one belonging to another madhhab. The idea that the small differences concerning the 'Ibadat of the four madhhabs will cause enmity originates from the day-dreams and slanders of the enemies of the madhhabs, that is, the mulhids and zindiqs. In every part of the world Muslims of the four madhhabs have been performing salat behind one another, for, they all know and love one another as brothers. The great wali, profound alim Hadrat Mawlana Diya' addin Khalid al-Baghdadi (d. 1242/1826) was a Shafi'i. His murshid (guide, alim, ustadh) Hadrat 'Abdullah ad-Dahlawi, who gave him faid (the outpouring that flows from the murshid's heart to the disciple's heart which thus attains motion, purity and exaltation) and the khilafa [(certificate of) authority to instruct others] was a Hanafi. Hadrat 'Abd al-Qadir Al-Geilani (d. 561/1165) was a Shafi'i. Seeing that the Hanbali madhhab was about to be forgotten, he became a Hanbali in order to protect and strengthen it. Jalal ad-din Muhammad Mahalli (d. 864/1459), writer of the tafsir book Al-Jalalain, was a Shafi'i; Ahmad ibn Sawi (d. 1241/1825), who was a Maliki, wrote a commentary (sharh) on this tafsir book and facilitated its spreading far and wide. While interpreting the sixth ayat of Surat Fatir in this commentary, he wrote: "The la-madhhabi who live in the Hijaz, in Arabia, claim that they alone are Muslims. They say that the Muslims of Ahl as-Sunnat are polytheists, though Ahl as-Sunnat are the true Muslims. They are liars. We wish that Allahu ta'ala will annihilate these heretical people." Hadrat Ahmad ibn Sawi's annotation (hashiya) on the tafsir book Al-Baidawi won a great fame, too. The famous alim al-Baidawi (d. 685/1286) was a Shafi'i. His tafsir is one of the most valuable tafsir books. Most 'ulama' of the four madhhabs praised and wrote commentaries on it. For example, the commentary by Shaikhzada Muhammad Effendi, a Hanafi alim, is famous and very valuable. As all Muslims know, the number of the books written by the 'ulama' of the four madhhabs, in which they express their praise and love for one another, exceed thousands. [11]*

8 - "Of the Islamic umma, many became profound scholars. Such murshids as Hujjat al-Islam Imam al-Ghazali and Shaikh al-Islam Ibn Taymiyya were of these."

He represents such a la-madhhabi person as Ibn Taymiyya, who said that Allahu ta'ala was an object, who disbelieved the fact that non-Muslims would be tormented eternally in Hell, who claimed that it was not necessary to perform an omitted fard salat, and who tried to demolish Islam from within through many other similar corrupt ideas, as an Islamic scholar and murshid, and introduces him as a mujtahid like the great Islamic scholar al-Ghazali. Writing these two names together is a misleading invention like putting a piece of black stone by the side of a diamond. The Maliki scholar Ahmad ibn Sawi wrote: "The scholars of Ahl as-Sunnat reported that Ibn Taymiyya deviated from the right path himself and also caused many Muslims to deviate. It is a lie that he had had companionship with the Maliki scholar Imam Ashhab." [12]*

9 - Rashid Rida says:

"I wrote that the taqlid was wrong in the periodical Al-Manar, which I published in 1315 [1898]. I had taken some of those writings from Imam 'Allama Ibn al-Qayyim al-Jawziyya. Gathering them, I published the book Muhawarat."

By writing that the taqlid (following, being a member of, one of the four madhhabs) is wrong, the religion reformer blemishes billions of the Ahl as-Sunnat Muslims who have appeared for fourteen hundred years. He means that they will go to Hell. It must be because the la-madhhabi, mulhids and zindiqs, that is, religion reformers, themselves know about their own defects that

they cannot attack Ahl as-Sunnat openly. By using false, deceptive, evasive words, they always play behind the curtain. How could it ever be said to be wrong to follow an imam al-madhab? Allahu ta'ala declares in the suras an-Nahl and al-Anbiya', "Learn by asking those who know!" and "Adapt yourselves to Ulu 'l-amr ('ulama')!" It is for this reason that it has been wajib to follow an imam al-madhab. By saying that it is wrong to follow him, this la-madhabbi heretic means to say, "Follow not him but me!" He tries to make Muslims give up imitating the right and to drift them into imitating his own wrong way. The la-madhabbi are the imitators of error.

There are two kinds of taqlid. The first one is the non-Muslims' following their parents and priests and becoming disbelievers. Taqlid of this kind is certainly wrong (batil). The Qur'an al-karim and the Hadith ash-Sharif prohibit this kind of taqlid. And it is not enough for a Muslim to say that he is Muslim just by imitating his parents. A person who knows, approves and believes the meanings of the six fundamentals of iman is a Muslim. It is obvious that imitating somebody in respect of iman is wrong. So it is a wrong imitation to believe the la-madhabbi and to dissent from Ahl as-Sunnat. Further, it is incorrect to liken this to the taqlid in respect of a'mal (acts or practices). The Qur'an al-karim and the Hadith ash-Sharif command this second kind of taqlid. The hadith, "My umma do not agree on deviation!" [13]* shows that all of what the scholars of the right path have written is correct. Those who are against this are unjust and wrong. By the consensus of millions of the Ahl as-Sunnat and thousands of awliya', who have appeared for thirteen hundred years, it is wajib for a Muslim who is not a mujtahid to follow a mujtahid whom he believes, trusts and likes so that he can do his actions and 'ibadat correctly. He who disbelieves this consensus will be disbelieving this hadith ash-Sharif. This consensus also shows that a mujtahid should act in accordance with his own ijtihaad, and he is not permitted to follow another mujtahid. Each Sahabi (Muslim who saw the Prophet at least once) was a mujtahid. For this reason, they disagreed with one another on some actions. Likewise, Imam Yusuf's not renewing his ablution on a Friday and al-Imam ash-Shafi'i's not raising his hands after bowing during salat as he visited al-Imam al-azam Abu Hanifa's grave were in no way the taqlid of others; they followed their own ijtihaads on these occasions.

10 - At the beginning of the First Dialogue, the religion reformer says:

"The virtuous young reformer, in order to make Muslims attain happiness, wants to rescue them from the nuisance of taqlid, which appeared later, and to help them to follow the Book, the Sunnat and the path of the Salaf. In the first century [of Islam] even shepherds used to get their religious knowledge directly from the Book and the Sunnat."

See the buffoonery of Rashid Rida's! He says "virtuous" for the one who is a heretic like himself. Through the mouth of an ignorant religion reformer, he attempts to advise the old reverend preacher. He says "nuisance" about the blessing of the taqlid which is commanded by Allahu ta'ala and Rasulullah ('alaihi 's-salam) and which is necessary in the unanimous view of Islamic scholars. He does not realize that imitating one of the four madhhabs is an imitation which is right, and dissenting from a madhhab by following a la-madhabbi is an imitation which is wrong. He makes fun of the respectable preacher and of the blessed word 'wa'iz' (preacher). He does not know that he who makes fun of the blessed words peculiar to men with religious responsibilities becomes a non-Muslim. If we had not known the hadith ash-Sharif, "The most atrocious, the basest people will come to preside over Muslims," we would have been astonished at the unfortunate fact that this man occupied a position of issuing fatwas in such a Muslim country as Egypt. O you the base zindiq! Instead of making fun of Muslims and having preachers act in plays, why don't you come forward honestly and challenge Jews, Christian missionaries,

freemasons and communists? No, you cannot even look askance at them. Masons are your masters, patrons.

Who do you think you are being deceitful with the words, "to rescue Muslims from the nuisance of taqlid... and to help them to follow the Book (the Qur'an al-karim), the Sunnat and the way of the Salaf"? Your words contradict each other. Isn't it taqlid to cling to the Book, to the Sunnat and to the path of the Salaf? And this taqlid that you wish for is possible only by following one of the four aimmat al-madhahib. To abandon that taqlid, which you call "nuisance," will mean to abandon the taqlid of the book, of the Sunnat and of the path of the Salaf, thus to go out of Islam, and what you want is this wrong taqlid. Rasulullah (sall-Allahu 'alaihi wa sallam) declared: "He who interprets the Book and the Hadith according to his own view becomes a non-Muslim." You want to drive Muslims to the taqlid which is wrong. Take the mask off your face! Reveal the fact that you are an enemy of Islam so that we may answer you. For the time being we quote one line from one of your fellow freemasons:

"Do you think of everybody as blind, and all the people as stupid?"

Do not insult the Muslims of the first century by calling them "shepherds"! Don't represent them as ignorant! They were all learned, whether they were shepherds, fighters or commanders. They were all mujtahids. Certainly they could get knowledge directly from the Book.

Since 1150 (1737), la-madhhabism, that is, the bidat of disapproving the scholars of Ahl as-Sunnat, has been spread over the world. The ignorant in Saudi Arabia have been the leaders of this destructive and disunionist behavior which harms Islam from the inside and makes brothers-in-Islam enemies to one another. The la-madhhabi, who came to power by attacking the Ahl as-Sunnat Muslims and plundering and killing under torture thousands of innocent women and children, founded a state with the help of the British in 1350 (1932) and began propagandizing through the organizations in various countries which they established with diplomatic power and the financial support of hundreds of thousands of gold coins annually. Through the publications that are full of lies and slanders, they deceive ignorant people and try to annihilate Islam from within.

Wahhabism was founded by Muhammad ibn 'Abd al-Wahhab. He was born in Najd in 1111 [1699], and died in 1206 [1792]. His father and his brother Sulaiman ibn 'Abd al-Wahhab were pure Muslims and Ahl as-Sunnat scholars. Like other scholars in the Hijaz, they, too, explained to Muslims that Wahhabism was a false path. Many books were written to protect Ahl as-Sunnat, which was true Islam. For example. Sulaiman ibn 'Abd al-Wahhab, while advising his brother, wrote at the beginning of his work:

"Allahu ta'ala sent Muhammad ('alaihi 's-salam) as the Prophet for all human beings. He explained everything that was necessary for men in the Book, Al-Qur'an al-karim, which He sent to him; He created whatever He had promised him. He declared that He was going to protect the religion of Islam, which He sent through him, against alteration and corruption until the end of the world. He said also that Muhammad's ('alaihi 's-salam) umma was the best of mankind; and the Prophet gave the glad tidings that this umma would never become corrupt until the end of the world and commanded men to hold fast to his path. Allahu ta'ala, in the 114th ayat of the Surat an-Nisa', declares: 'We will throw the one who deviates from the believers' path into Hell.' Therefore, the ijma' (agreement, unanimity) among the 'ulama' of Islam has become a hujja (document) and a dalil (proof, evidence) for religious knowledge. Deviation from this ijma' has become a prohibition. Those who do not know this path of ijma' should learn it by asking those who know, which is a command stated in the 43rd ayat of the Surat an-Nahl. This ayat is

explained in the hadith ash-Sharif, 'Ask those who know about what you do not know. The cure for ignorance is to learn by asking.'

"As the 'ulama' of Islam say unanimously, a mujtahid is the one who has memorized the Arabic vocabulary; who knows the different, literal and allegorical meanings of words; who is an alim of fiqh; who has committed the Qur'an al-karim to memory and knows the ways it is read (qira'a); who knows the tafsirs of all the ayats of the Qur'an al-karim; who can distinguish between muhkam and mutashabih, nasikh and mansukh, qasas and other ayats and sahih, muftari, muttasil, munqati', mursal, musnad, mashhur and mawquf hadiths; who also is a possessor of wara', whose nafs has attained tazkiya (rescuing the nafs from its (harmful desires); and who is sadiq (sincere in his word) and amin (trustworthy). Only such a personage who has all these excellences can be followed (taqlid) and can issue fatwas. If he lacks one of these qualities, he cannot be a mujtahid and may not be followed. He himself should follow a mujtahid. Hence, a Muslim is either a mujtahid or a muqallid (one who practices taqlid). There is not a third category. It is fard for muqallids to follow a mujtahid. This has been said unanimously. Even Ibn al-Qayyim al-Jawziyya [d. 751/1350], whom the Wahhabis praise as an 'allama whose every word is a document, said in his I'lam al-muqiin, 'A person who does not fulfill the requirements of ijtihad is not permitted to draw any conclusions from the Qur'an al-karim or the Hadith ash-Sharif.' The men of the present age regard as scholars those who recite ayats and hadiths and who give meanings to them in accord with their points of view. They do not listen to those who quote Ahl as-Sunnat scholars in their speeches and books. The ignorant and heretical people who do not fulfill even a single requirement of ijtihad are taken to be men of religious authority today. May Allahu ta'ala protect Muslims against this calamity! Amin!" [14]* As quoted in the preceding article, Rashid Rida praises Ibn al-Qayyim al-Jawziyya as the "Imam 'Allama" and means that he follows in his footsteps. And Ibn al-Qayyim al-Jawziyya, as quoted above, prohibits non-mujtahids to draw conclusions from the Book and the Sunnat. Whereas, Rashid Rida opposes his words, and this openly shows that he is insincere in the cause of Islam and that he is an enemy of Islam, who tries to annihilate Islam from behind the curtain.

FOOTNOTES

[9] The Prophet ('alaihi 's-salam) gave some of his mantles to some Muslims, from whom the caliphs bought them for large sums of gold. Two of them still exist in Istanbul.

[10] Qisas-i Anbiya' (History of the Prophets), p. 890.

[11] See below, the 36th article, for "moving the finger up."

[12] The tafsir book Al-Jalalain, in the interpretation of the 230th aayat of Surat al-Baqara.

[13] This hadith sharif is quoted in the book Khulaasat at-tahqiq fi bayani hukmi 't-taqlid wa 't-talfiq by 'Abd al-Ghani an-Nabulusi (d. 973/1565), in the preface to Al-mizan al-kubra by 'Abd al-Wahhab ash-Sha'rani, in various letters in Maktubat by al-Imam ar-Rabbani Ahmad al-Faruqi as-Sirhindi (d. 1034/1624) and at the end of Hujjat-Allahi 'ala 'l-alamain by Yusuf an-Nabhani.

[14] Sulaiman ibn 'Abd al-Wahhab, As-sawa'iq al-ilahiyya fi 'r-raddi 'ala 'l-Wahhabiyya, Nuhbat al-Ahbar, Baghdad, 1306 (1889); photographic reproduction, Istanbul, 1395 (1975).

ANSWERS TO 11-15 th STATEMENTS

11 - Rashid Rida, with the pen in his own hand, goes on having the religion reformer and the preacher converse with each other. While praising the religion reformer and lauding him to the skies, he belittles and abhors the preacher in every respect. He ascribes his own hasty, stupid statements to the preacher.

In this book, we shall not deal with what Rashid Rida wrote as a religion reformer. But we shall write down the answers which suit the preacher's tongue, instead of the answers which he deems worthy of the preacher. We believe that after reading with attention our dear readers and pure, true men with a religious duty will understand well the inner nature of the freemasonic ruse.

A preacher cannot be so ignorant as to think that the definitions of iman in logic, sociology, anatomy, and even in fiqh and tasawwuf, are the same, for, he has to be a man of knowledge who has studied and understood them during his advanced studies in the madrasa. But, if he, instead of being educated in a madrasa, has been educated in the Jami' al-Azhar after the reformatations were made there by the Mufti of Cairo, Muhammad 'Abduh (d. 1323/1905) and his novices, he will confuse these definitions with each other, since the freemasons abrogated scientific and advanced religious courses at the madrasas both in the Ottoman Empire and in Egypt. They produced modernist religion reformers who were ignorant in Islam.

A preacher is a Muslim who knows what backbiting (ghiba) means. He knows that a word which is said about a group is not backbiting, though the religion reformer may not know the fact.

12 - The religion reformer says:

"Is it compatible with reason to deny what we see for the sake of the groundless words which we call 'ijma' or 'unanimity'?"

He makes fun of the basic teachings of Islam and claims that the word ijma' does not have a foundation. Scholars of fiqh learned it from the hadith ash-Sharif, "My umma will not have ijma' (that is, they will not agree) on heresy!" But how could the religion reformer know this fact! He has not heard it from his so-called modern masters!

Ijma' (consensus) was the agreement of the ijthahs of contemporary mujtahids of a century with one another. There has been no mujtahid mutlaq [15]* after the fourth century, and there has been no ijma' since then. The ijma's in the preceding centuries were to be used as proofs and documents by the mujtahids of the posterior centuries. Unanimity among the muqallids, the ignorant or especially among the religion reformers cannot be called ijma'. The soundest, the most valuable ijma' was the ijma' of as-Sahabat al-kiram. The scholars who succeeded them collected information about those matters which had been communicated as ijma' and wrote them in their books. The information on those matters on which there had been no unanimity and the words of non-mujtahids were strictly prevented from being called ijma'.

According to the scholars of Ahl as-Sunnat, al-adillat ash-Shariyya, that is, the sources from which Islamic rules were derived, are four: the Book, the Sunnat, qiyas al-fuqaha' and ijma' al-Umma. The Book is the Qur'an al-karim. The Sunnat is the Hadith ash-Sharif. These two are also called "Nass." Qiyas al-fuqaha' is composed of the ijthahs of the scholars who were mujtahids. One who says that ijma' is not a dalil (documentary evidence) does not become a disbeliever. He becomes a man of bidat, for he says it out of explaining away (tawil) the dubious nasses. The Kharijites and other la-madhab people are as such. Their words opposing ijma' do not result in disbelief. However, it causes disbelief for those ignoramus who are unaware of tawil to express their ideas and thoughts unconformable to ijma'.

A preacher does not talk out of imagination or supposition. He does not base his decision on possibilities. He knows that it is not permissible to talk without sufficient knowledge or to decide through supposition. He does not deny what he sees, but he studies and experiments, for, the Qur'an al-karim and the Hadith ash-Sharif order Muslims to think, to study and to experiment, and commend those who do so. The book 'Aqa'id an-Nasafi, which he should have read in a madrasa and which the religion reformer would not even have heard of, writes about the means for acquiring knowledge on its very first page.

13 - He represents the preacher as a man who does not believe in geography or newspapers and who does not accept what disbelievers report. See the slander against the preacher! Muslims do believe in scientific knowledge, but they do not get deceived by the lies which non-Muslims say under the mask of science. Trying to deceive Muslims and blemish Islamic religion, those kafirs, who are not aware of science, and pretending as scientists, saying lies in the form of scientific knowledge are called (Science bigots), or (Religion reformers) or (Zindiqs). These are separatists who slander both Islam and the science. If Muslims had not believed in geography, would they have studied this branch of knowledge? The names and authors of the geography books that make known Muslims' studies and discoveries in this field are written in the books *Kashf az-zunun* and *Mawduat al-ulum* and also in Brockelmann's *German Geschichte der Arabischen Literatur*. Let us ask the religion reformer: who measured first the length of one meridian on the Sinjar Desert? Weren't they the Muslims of Ahl as-Sunnat who belonged to one of the four madhhabs? Won't a Muslim who follows their path and who is like them believe in scientific knowledge?

Moreover, it is a squalid slander against Muslims to ascribe the statement, "Geography is a branch of knowledge belonging to non-Muslims, so it is not acceptable," to a preacher. An ignorant person, a zindiq or a religion reformer who disguises himself as a preacher may speak so nonsensically. But it would be enmity against Islam to say that an honorable Muslim following one of the four madhhabs spoke so.

The madhhabs do not prohibit science, technology, calculation or experimentation; why, then, should a person who follows a madhhab prohibit them? The madhhabs commend them and order muqallids to learn them. A person who does not believe or learn them cannot be a follower of an imam al-madhhab. It befits the enemies of the madhhabs to attribute such words to a follower of a madhhab.

14 - A preacher could not be so ignorant as to take the humble, poor and contemptible state Muslims are in as a sign of the imminence of Doomsday, for, the imam al-madhhab whom he follows, reported that there would be wealth, excessiveness, many buildings and much fornication towards Doomsday. A muqallid should know this fact, too. If he does not know it, he is the follower of no madhhab. The aimmat al-madhahib said that people would become evil after Hadrat al-Mahdi [16]* and before him there will be many days of happiness. Muslims should live these happy days and, therefore, work and make progress materially and spiritually. Allahu ta'ala will certainly reward the one who works.

15 - The religion reformer uses the term "the concept of the Mahdi" about Hadrat al-Mahdi. He says he does not believe that Hadrat al-Mahdi will come in the future. The religion reformer, a zindiq, may not, but Muslims should believe that he will come since all the 'ulama' of Islam unanimously write that he will come. Such great scholars as al-Imam as-Suyuti and Ibn Hajar al-Makki (d. 974/1566) wrote books about Hadrat al-Mahdi. They quoted what more than two hundred hadiths said about him and the alamat (signs) of his coming in the future.

FOOTNOTES

[15] See Article 40.

[16] See the books *Endless Bliss and Belief* and *Islam* for detail information about Hadrat al-Mahdi.

ANSWERS TO 16-20 th STATEMENTS

16 - The religion reformer says:

"Concerning any matter on which there has been no ijma', everybody should follow a documentary evidence that satisfies him. As a matter of fact, to follow a mujtahid means to follow his proofs."

Yes, the taqlid of a mujtahid means to follow his documentary proofs, namely the Qur'an al-karim and the Hadith ash-Sharif. But it was the mujtahid who found out the proofs for the matter. As a matter of fact, the madhhabs differed from one another in finding out the proofs. Finding out a proof for any matter required being an alim in the grade of ijtiḥad, a mujtahid. Indeed, such an alim could not imitate another person; he had to act in accord with his own ijtiḥad.

17 - Rashid Rida writes that the preacher believes the kashf of the awliya' concerning the time of Doomsday. Whereas, the aimmat al-madhahib said that it was not made known when Doomsday would come, that no one but Allahu ta'ala knew it, and that the kashfs of the awliya' could not be proofs or documents for anybody. Those who follow these 'alims will certainly say so. It would be a mendacity, an abominable slander to impute any words other than these to the preacher.

18 - The religion reformer is right to say that there are made-up hadiths in tafsir books like the tafsir book Kalbi, yet his statement, "So is the tafsir book by al-Baidawi," is absolutely wrong. The great scholar Hadrat 'Abdulahakim-I Arwasi (d. 1362/1943) said, "Qadi al-Baidawi (Bayyad-Allahu wajhah, May Allahu ta'ala make his face luminous) was as suitably high as his name and the prayer said on him. He was loved and honored above all by the mufasssirs (alim authors of tafsir books). He reached the highest grade in the knowledge of tafsir. He was a sanad (authority) in every branch of knowledge. He was prominent in all madhhabs and a guide in every thought. He has been known as an expert in every branch of science, as a guide in every kind of usul, and as dependable, powerful and distinguished by early and late 'ulama'. It is a great dare to say that there are made-up hadiths in the book of such a profound alim. It is to make a deep precipice in Islam. The tongue of the person who utters such words, the heart of the one who believes them, and the ears of the one who listens to them deserve to catch fire. Could not this great man of knowledge distinguish made-up hadiths from the true ones? What should be said to those who say that he could not? Or, did he lack religious strength and fear of Allahu ta'ala so far as to write made-up hadiths and to take no notice of the heavy punishments which our Prophet (sall-Allahu 'alaihi wa sallam) had told about those who would do so? It would be so wicked, so loathsome to say that he did. Because the meanings of these hadiths are too much for the narrow mind and the thick head of the person who would say so, he finds no other way than saying that they are mawdu'."

19 - The religion reformer says:

"We have not seen the next world; then how can we connect ash-Sharani's words about the geographical position of the place named 'Mawqif' and his map of the Sirat, the Mizan, Hell and Paradise with the next world? We have not seen any proof in the Book, the Sunnat, 'Aql (reason) or Hikma (wisdom) about such things. It is strange that your shaikhs (masters) turn away from the world's most famous and useful geography and draw maps of the next world which cannot be seen."

With these words, he attacks the great awliya' (the elect loved and protected by Allahu ta'ala) and their karamat (miracles worked by Allahu ta'ala through awliya') and tries to destroy Muslims' belief in them. Whereas, he has no right to behave so, for, Allahu ta'ala declares in the Qur'an al-karim, "Perform the dhikr (remembrance of Allahu ta'ala) very constantly! Through the dhikr the

heart attains itminan (tranquillity)." A hadith ash-Sharif declares, "The symptom of loving Allahu ta'ala is to remember Him very much." The 'ulama' of hadith said, "Rasulullah ('alaihi 's-salam) performed the dhikr every moment." It is for this reason that the great ones of this umma performed the dhikr so much, and thus strived to carry out this command of Islam, too. By performing the dhikr constantly, their blessed hearts attained tranquillity, and, as it is stated in the hadiths, "There is a cure for every disease. The cure for the heart is the dhikr of Allah," and "The sources of taqwa (piety, abstention from harams) are the 'arifs' hearts," they were saved from the disease of the heart, from sins. They attained Allahu ta'ala's love. And these very scholars, who had taqwa and whose hearts were pure, said that while performing the dhikr constantly they forgot about the world, about everything, that their hearts became like mirrors, and that, like a dream when everything has been forgotten in sleep, something was manifested in their hearts. They gave these manifestations such names as "kashf," "mukashafa" or "shuhud." Thousands of awliya' in every century said so. It is an 'ibada to perform the dhikr very much. Allahu ta'ala loves those who do it very much, and their hearts become the sources of taqwa. The Book and the Sunnat reveal these facts. These facts are called the "umur at-tashri'iyya" (Islamic affairs). He who disbelieves them will have disbelieved the Book and the Sunnat. It has been revealed by true Muslims, whom Allahu ta'ala loves, that there occurs kashf and shuhud in the heart. A hadith ash-Sharif declares, "No discord remains in one's heart who perform the dhikr very much." Those who revealed these facts were not munafiqs, but Muslims true in thought and in words. Kashf and karama have been reported by such people as tawatur (the state of being wide-spread, which is a proof of authenticity and against denial). Moreover, though these are the umur al-wijdaniyya or umur ad-dhawqiyya (affairs not shown in Islam but done upon one's own judging with his conscience) and they cannot be documents for others, Muslims have been neither commanded nor prohibited to believe them. It is better to believe than disbelieve what the pious Muslims, whom Allahu ta'ala loves, have reported as tawatur. One should have a good opinion of a Muslim and trust his conduct, even his words concerning 'ibadat (Islamic rites). The proverb, "He who denies will be deprived," has always shown inevitability.

Hadrat 'Abd al-Wahhab ash-Sharani was a profound alim and a great wali. He is one of the archstones of the Shafi'i madhhab. He is the apple of the eyes of Ahl as-Sunnat. The books he read and memorized are beyond count. Some of them are mentioned in the preface of his Al-mizan al-kubra. Hundreds of his works are listed in Kashf az-zunun. Each of his books is a monument exhibiting his greatness. Hanafi scholars, too, have been admirers of his deep knowledge, his kashfs and shuhuds. They have reported that he is one of the "stars on the earth." It was declared in a hadith ash-Sharif, "On the Day of Resurrection, first the prophets and then the 'ulama' and martyrs will intercede." Holding fast to this hadith ash-Sharif, we expect his intercession. It is obvious that those who attack such eye-apples of Ahl as-Sunnat are zindiqs. Zindiqs and disbelievers attacked also Muhammad ('alaihi 's-salam), the guide of Muslims. Voltaire, the famous disbeliever hostile to Islam, stooped to making the Master of Mankind, Muhammad ('alaihi 's-salam), a topic for his repulsive plays. So will such base attacks be certainly made upon the scholars of Ahl as-Sunnat, who are the inheritors of the exalted Prophet ('alaihi 's-salam). These great people will certainly not be blemished by being a subject for the filthy mouths and cracked pens of the enemies. Falling down on the ground does not decrease the value of a jewel.

Abd al-Wahhab ash-Sharani and similar great people, who were loved by Allahu ta'ala very much, said not that they saw the Mawqif, Sirat, Paradise or Hell with their eyes, but that they could not be seen in this world and that they were shown like a dream and were revealed to their

hearts in a manner that could not be known or understood or explained. They revealed this secret to those whom they loved, to their intimate friends. They said, "Man lam yadhuq lam yadri," (He who has not tasted cannot understand). It is ignorance or stupidity to deny something which cannot be understood, and the comment "impossible, can never be" about something which one cannot understand is an expression of reaction, stubbornness and fanaticism. That is why we call the religion reformer "a bigot of science." What else could it be, if not being a zindiq or enemy against Islam, to make fun of Muslim 'ulama's subtle knowledge which is beyond the limits of reason and science, by saying that they drew maps?

20 - Rashid Rida quotes the ahadith ash-Sharif about Doomsday in his book. But he has the preacher always utter those words concocted by zindiqs in the name of hadith. And, having the religion reformer prove that those words are not hadiths, he has him tell the facts that are written in the books of the 'ulama' of Ahl as-Sunnat. Through this trick which he plays, he endeavors to belittle preachers and Muslims, who are the followers of the madhhab, to misrepresent them as ignorant, while introducing himself and other religion reformers as intelligent, learned men of Islam. No doubt, those Muslims who have read and understood Islamic books well will not believe these abominable slanders. But we are writing these lines lest those who do not know the fact should be deceived by thinking that these writings of the religion reformer are true. We would suggest, with emphasis, that our young brothers read the books of the scholars of Ahl as-Sunnat so that they shall not be tricked by the religion reformer's lies.

ANSWERS TO 21-25th STATEMENTS

21 - Rashid Rida has the preacher say the words of the Hurufis, Durzis (Druzes) and Batinis, [17]* who have nothing to do with Islam, and thus misrepresents these to be the preacher's knowledge of Islam, and has the religion reformer say that these things have no place in Islam and, hence, presents the preacher as an ignoramus. He tries to establish the readers' confidence in the religion reformer and to represent the Ahl as-Sunnat men of religious post as ignorant.

22 - The religion reformer says:

"Recently most of those who call themselves Ahl as-Sunnat wal-Jamaat have not been able to escape the bidat made up by the Batinis and others. They are different in name only. If you compare the words of the Batinis with those of the men of tasawwuf of the fourth and later centuries, you will find little difference between them."

Here again the religion reformer reveals his ignorance in Islam. Contrary to what he writes, the term Ahl as-Sunnat wal-Jamaat was not made up after Rasulullah (sall-Allahu 'alaihi wa sallam), who had referred to this term and called Muslims to unite under this name. The hadiths, "Hold fast to my sunnat," and "Do not depart from the Jamaat," are the evidence of this call. With his insolent lie above, the reformer attacks the superior scholars of Ahl as-Sunnat and the great awliya' and attempts to vilify them. The books of Ahl as-Sunnat scholars are still the same just as they were written a thousand years ago. There may be ignorant or heretical people in every branch of science and knowledge, among every class of people, and it is a great injustice to attack the word Ahl as-Sunnat by taking a few such people as examples. And likening the great men of tasawwuf to the Batinis is one of the tactics of the religion reformers which they have used most frequently. Mistaking the scholars of batin (interior, hidden knowledge) for the zindiqs called Batinis is like misrepresenting light as dark, right as wrong and honest as crooked.

Rashid Rida's book is very far from being a scientific work; it is more of a writing prepared by a conjurer in order to deceive and hoodwink the readers.

23 - Rashid Rida says through the preacher's mouth:

"I do not see why the scholars of kalam and fiqh keep silent against the instigation of the subversive Shiites, who have both deviated themselves and caused others to deviate from the right path, nor can I explain it to myself. Men of kalam have always been against the Mutazila, refuted and vehemently resisted against their beliefs. The Mutazila doctrine and its devotees, therefore, have faded away from history. As for the scholars of fiqh, though all of them belong to Ahl as-Sunnat wal-Jamaat, they have been struggling against one another, refuting one another." Obviously, these slanders against the scholars of kalam and fiqh, which Rashid Rida writes through the preacher, will not convince anyone. Libraries are full of books of refutation written by the scholars of Ahl as-Sunnat. Those written in Persian are not fewer than the Arabic ones. If Rashid Rida knew Persian and had read the book Tuhfa-I Ithna 'ashariyya by Hadrat 'Abd al-'Aziz ad-Dahlawi, he could not help being astonished at how the great scholar rebuts and puts to rout the la-madhhabi. Those who read Hadrat Al-Imam ar-Rabbani Ahmad al-Faruqi as-Sirhindi's Radd-i Rawafid, which explains the cause of the Uzbek Sultan 'Abdullah Shah's war against them and his conquering them, and any man of knowledge who sees the book Hujaj-i Qatiyya, which narrates as-Suwaidi's debate with Nadir Shah's men and his overpowering them, will fully understand that the scholars of Ahl as-Sunnat did overcome them. At the end of the eightieth letter, the translation of the book Maktubat gives the names and the books of thirty-two of those scholars who wrote that the la-madhhabi are heretical and that they strive to demolish Islam from within. Also, the idea that the scholars of fiqh have been struggling with one another is one of the slanders which the religion reformers have been repeating constantly. This has been already answered in the sixth article.

24 - The religion reformer says:

"The scholars' refuting and struggling against one another originated mostly from falling for the desires of the nafs. The one and only cause of the birth of the knowledge of kalam was the Mutazila. They [scholars of kalam] dived into some matters which the pious Salaf had not. They put forward some objections to them. And the others stood against their arrows of objection. With the disappearing of the real scholars of knowledge, of ideas and deduction, the posterity began to repeat word for word that they had said. In the process of time these, too, came to no use. These imitators kept silent against those matters, bidats and superstitions, which appeared after such scholars as al-Imam al-Ashari and his followers, and accused those who asked questions about them of blasphemy. Yet, when these bidats and heresies were put forward in a religious guise and color and had a number of partisans and supporters, this time the men of kalam also attempted to defend them by explaining them away. Moreover, the direction of the weapon of accusing one of blasphemy was changed to turn against those who had objected to these bidats and heresies, and they accused them of disbelief and heresy. It is possible to see this in every generation and in every nation.

"As for men of fiqh, let us listen to al-Imam al-Ghazali about their attitudes: Hujjat al-Islam al-Imam al-Ghazali wrote in the subject 'Kitab al-'ilm' in his book Ihya': 'The reason why the men of fiqh quarreled, struggled with one another was to ingratiate themselves with rulers and governors, thus to obtain ranks and to be Qadis. For this reason, when carefully observed, it will be seen that the greatest struggle was between the Shafi'is and the Hanafis. Because, these ranks and posts were always occupied by these two...' "

In this passage, Rashid Rida confuses the evil people who learned fiqh in order to obtain worldly advantages with the 'ulama' of fiqh who tried to correct the world and the wicked, and thus tries to belittle and defame the 'ulama' of fiqh and the aimmat al-madhahib and prepares grounds for the war which he would make in order to demolish Islam from within by abolishing the madhhabs and their taqlids. Also, he attempts to interpolate Hadrat al-Imam al-Ghazali's (d. 505/1111) writing to render the great alim a false witness for himself. Contrary to what he writes, Hadrat al-Imam al-Ghazali never blamed the 'ulama' of fiqh. In the fourth chapter of the subject "ilm," he wrote the distinction between the 'ulama' of fiqh and the wicked people who used the knowledge of fiqh as a means for their worldly advantages. He wrote: "The 'ulama' of fiqh kept away from rulers and governors. They would be asked to issue qadas and fatwas, but they would refuse. Upon seeing the greatness and honor associated with these posts, the wicked people wanted to approach the rulers as Muftis. Because the rulers esteemed the madhhabs and had been trying to find out whether the Hanafi or the Shafi'i madhhab was suitable, those who were not learned began to learn the matters of difference between the two madhhabs. They were wound up into contraventions and debates. These wicked men of religious post busied themselves with whatever the rulers and governors were inclined to." The religion reformer distorts this passage of al-Imam al-Ghazali's, which was about the wicked scholars ('ulama as-su'), and adapts it against the 'ulama' of fiqh; he does not feel shame for having raised the outcry that the Shafi'is and the Hanafis fought one another.

Another lie belonging to the religion reformers is to say that the 'ulama' of Islam followed their nafses. The 'ulama' of fiqh and the aimmat al-madhahib said nothing in opposition to the Qur'an al-karim or the Hadith ash-Sharif. Because what they all said was based on the Book and the Sunnat, the nafses of their followers got redeemed of the state of ammara and became mutmainna. Since those who followed them were so, is it possible that their own nafses would not be mutmainna? The nafses of the four aimmat al-madhahib and of all the mujtahids were mutmainna. Each of them was a wali who had advanced in the Zahiri (exterior) knowledge and had reached perfection in the batini (interior, hidden) knowledge. To say that they followed their nafses means to asperse all Muslims as well as Islam itself. One should realize how ugly the accusation is.

The religion reformer, by speaking ill of the posterior men of religious duty, denies the hadith ash-Sharif, "A mujaddid (strengtheners, renewers, of Islam) will come every hundred years. He will strengthen this religion." It is true that many Muslims have deviated and seventy-two heretical groups have appeared. But the deviation of Muslims does not mean that Islam itself was defiled. There have always been those true pious Muslims who have not given up following as-Sahabat al-kiram. These Muslims are called Ahl as-Sunnat wal-Jamaat. The 'ulama' of Ahl as-Sunnat have guided the people to the right path in every part of the world in every century. They have not left any question unanswered. They have protected Muslims from believing in the lies and slanders of zindiqs, men of bidat, and religion reformers. Allahu ta'ala declares that Islam will not be corrupted till the end of the world.

25 - The religion reformer praises himself and lauds the magazine Al-Manar to the sky, which he himself edited, a case justly pertinent to the saying, "The Hurufi's miracle is related by himself only." Whereas, in this magazine he represents freemasons and religion reformers as Islamic scholars and, by saying that they will renew Islam, he means that the task of restoring Islam to its honorable early state will be done by them. Islam was defiled and Islamic books were changed, he alleges, and they will correct it. But the venom vomited by the snake lying under his insidious words is directed to destroy Ahl as-Sunnat, to annihilate the books of Ahl as-Sunnat, which show

the path of as-Sahabat al-kiram, and to replace these books with the books of freemasons and the enemies who have been trying to destroy Islam from within. In short, it is to corrupt Islam, the path of Rasulullah ('alaihi 's-salam) and as-Sahabat al-kiram and thus to eradicate Islam. This is the very purpose of religion reformers, of those who say that they will reform the religion. Their attacking the scholars of Ahl as-Sunnat, who show us the footsteps of the as-Sahabat al-kiram, reveals clearly their base purpose. Such insidious disbelievers who strive to demolish Islam from within by masquerading as Muslims are called "zindiqs." Zindiqs can deceive and corrupt Muslims, but they cannot corrupt Islam; Allahu ta'ala promises that He will protect Islam.

FOOTNOTES

[17] See the chapters "Corrupt Religions" in the book Endless Bliss, II.

ANSWERS TO 26-30th STATEMENTS

26 - Through the religion reformer, Rashid Rida, says:

"I do not deny the virtue and knowledge possessed by the imams who were mujtahids. Their virtue and knowledge were beyond praise and glorification. But, before the mujtahids, every Muslim used to ask for documentary evidence. Those who came later ignored the documentary evidence and exalted the mujtahid imams as high as prophets. They even preferred the mujtahid's word to a hadith. They said that the hadith could be mansukh (said by the Prophet at his early age, but changed by himself later) or there could be another hadith in their imam's view. The mujtahids did not find it right to act in accordance with the words of the persons who could possibly go wrong or who could not know the matter and who were not safe from errors, and to lay aside the hadith of the Prophet, who was free from error. The muqallids dissented from the Qur'an, too, which is the evident guide and the absolute document. They said that it was not permissible to learn the religion from the Qur'an and that only mujtahids could understand the meaning of the Qur'an. They claimed that it was not permissible to ignore the mujtahid's word and to act in accordance with the Qur'an. They said that it was not permissible to say, 'Allah says so,' or 'Rasulullah says so,' and that we should say, 'The fiqh scholar has understood it so.' There is not a branch of knowledge which might exceed, with all its subjects, the capacity of most people and which can be understood only by certain people of certain times. It is a requirement of the Divine Law that the later scholars should be more advanced than the earlier ones, for, the starting point of the later ones is where the earlier ones have left off. The Qur'an and the Hadith are more understandable than the books of fiqh. A person who has learned Arabic well understands them more easily. Isn't Allahu ta'ala able to explain His religion more explicitly than the men of fiqh? Rasulullah understood what Allah meant better than anybody else, and he explained it clearly and communicated everything.

"If most people had been incapable of deriving rules from the Book and the Sunnat, all the people would not be held liable for these rules. One should know what one believes together with its proofs. Allah disapproves of the taqlid and muqallids. He declares that they will not be forgiven by imitating their fathers and grandfathers. To understand that part of the religion concerning fiqh from its documents is easier than understanding the part concerning iman. Allahu ta'ala holds us liable for the difficult one. Is it ever possible that He will not hold us liable for the easy one?

"Prophets did not err, but mujtahids might have made errors. Mujtahids expanded the religion and made it several times as much as it was. They drove Muslims into trouble. There cannot be employed any qiyas in the field of 'ibadat; nor can one add anything to 'ibadat. [However], qiyas and istihsan (approval of facility) can be employed in judicial decisions. The mujtahids, too, prohibited men from taqlid."

In his sophisms, the religion reformer contradicts himself time and again. Employing logic in any branch of knowledge requires having some knowledge of that branch. The intrigues played with a bare reasoning by those who do not understand the basic knowledge of Islam do not give any result but rather bring disgrace upon themselves. It is true that those Muslims preceding the mujtahids, that is, as-Sahabat al-kiram, asked for documents; they did not follow one another. But they were all mujtahids. They were the people of the first century praised and lauded by Rasulullah (sallallahu 'alaihi wa sallam). All as-Sahabat al-kiram and many of the Tabiin were mujtahids. It was necessary for a mujtahid to act in accordance with what he understood, and it was not permissible for him to follow another mujtahid. A Muslim simply does not say, "Those who came later exalted the mujtahids as high as prophets," nor does he claim that they even held them superior. For this statement stigmatizes billions of Muslims who have belonged to the four madhhabs as disbelievers. He who says or writes about a Muslim that he is a disbeliever becomes a disbeliever himself. It is even a greater slander to accuse muqallids of dissenting from the Qur'an al-karim. The religion reformers should know very well that a madhhab means the way of the Book and the Sunnat. He who follows an imam al-madhhab believes that he follows the Qur'an al-karim and Rasulullah (sallallahu 'alaihi wa sallam). No Muslim says, "It is not permissible to ignore the mujtahid's word and to act in accordance with the Qur'an," nor has any Muslim ever said so. This is one of the abominable slanders made by religion reformers, freemasons and zindiqs against pure Muslims. Every Muslim says, "I want to adapt myself to the Qur'an al-karim and the Hadith ash-Sharif, but I myself cannot draw conclusions from them. I cannot depend on or follow the rules which I understand. I depend on and follow what the imam al-madhhab understood, for, he was more learned than I am. He knew the eight main branches of knowledge and the twelve subsidiary branches better than I do. He feared Allahu ta'ala more than I do. He did not draw conclusions from the Qur'an al-karim out of his own understanding but learned from as-Sahabat al-kiram the meanings which had been given by Rasulullah ('alaihi 's-salam). I fear much because of the hadith ash-Sharif, 'He who derives meanings out of his own understanding becomes a disbeliever.' In fact, there were differences between the rules derived from the Qur'an al-karim and the Hadith ash-Sharif by those great scholars whose knowledge, goodness and taqwa, as declared in many hadiths, were very superior to those of their successors. If it had been easy to derive rules, they all would have inferred the same." How could an ignoramus ever be right to say, "Allahu ta'ala says so," or "Rasulullah says so"? Allahu ta'ala prohibited us to talk so. Even the 'ulama' of tafsir and the aimmat al-madhhab did not dare to say these words; after explaining what they understood, they always said, "This is what I understand. Allahu ta'ala knows the truth of it." Even as-Sahabat al-kiram used to have difficulty in understanding the meaning of the Qur'an al-karim and asked Rasulullah ('alaihi 's-salam). So it is clear how ignorant and stupid a day-dream the religion reformer has been pursuing.

The statement, "Later scholars should be more advanced than the earlier ones," is true when we refer to experimental sciences. Concerning the knowledge of Islam, however, Rasulullah's (sallallahu 'alaihi wa sallam) hadith ash-Sharif is valid: "Each century will be worse than the one preceding it. This will be so until Doomsday." This hadith ash-Sharif is valid also when the scientists' personality and their ways of using the science and its products are in question. This

principle is certainly true for the majority, and there has been exceptions in every century. The religion reformer not only mistakes experimental knowledge and religious knowledge for each other but also supposes that science and scientist are the same. Science has surely made advancements, but this does not mean that scientists also are advanced. Among the later ones, those who are more retrogressive, more corrupt and baser than the earlier ones are not less in number.

Arabic is necessary for understanding the Qur'an al-karim and the Hadith ash-Sharif, but Arabic alone is not enough. If it were enough, each of the Arab Christians in Beirut would have consequently been an Islamic scholar since among them there were those who had a deeper knowledge of Arabic than the Egyptian religion reformers and those who were experts in Arabic, as well as those who compiled dictionaries like Al-munjid. None of them was able to understand the Qur'an al-karim or even to attain to the honor of being a Muslim. The Qur'an al-karim summons people to happiness, to iman, to Islam. If they had understood this invitation, they would have accepted it. Their disbelief does not show that Allahu ta'ala's invitation is not clear or eloquent. The Qur'an al-karim addresses as-Sahabat al-kiram, their lightsome hearts, and unerring reason. It invites by means of the Quraish language. It does not speak the Arabic taught in the Jami' al-Azhar or Beirut. As-Sahabat al-kiram matured in Rasulullah's ('alaihi 's-salam) sohbat (companionship, company) and attained to the perfection which could not be reached by others among the Umma; yet their understanding the Qur'an al-karim was different from one another's. There were also points they could not understand. Since those great people were incapable, how will the case be with such people like us who understand slang Arabic? Our aimmat al-madhahib did not attempt to derive meanings from the Qur'an al-karim, but, regarding themselves as incapable of doing this, strived to learn, by asking as-Sahabat al-kiram, the way Rasulullah ('alaihi 's-salam) had explained the Qur'an al-karim. Also, they preferred what as-Sahabat al-kiram had understood to what they themselves understood. Al-Imam al-azam Abu Hanifa (d. 150/767, rahmat-Allahi 'alahi) would prefer the word of any Sahabi to his own understanding. When he found no information coming from Rasulullah ('alaihi 's-salam) or from as-Sahabat al-kiram, he had to employ ijthad. Islamic scholars in each century have trembled before the greatness, superiority, wara' and taqwa of their predecessors and have held fast to their words as proofs and documents. Islam is a religion of manners (adab) and modesty (tawadu'). An ignoramus behaves daringly and thinks of himself as an Islamic scholar, but a scholar humbles himself. He who humbles himself will be exalted by Allahu ta'ala. Each of the chiefs of the seventy-two groups, who will go to Hell as it was prophesied by Rasulullah ('alaihi 's-salam), was a profound scholar, too; yet, they depended on their knowledge too much and attempted to derive meanings from the Book and the Sunnat. Therefore, they could not attain to the honor of adapting themselves to as-Sahabat al-kiram and deviated from the right path. They caused millions of Muslims to go to Hell. The 'ulama' of the four madhhabs did not use their deep knowledge in deriving rules from the Qur'an al-karim; they did not dare to do this. They used it in understanding what Rasulullah ('alaihi 's-salam) as-Sahabat al-kiram had said. Allahu ta'ala does not command people to derive rules from the Qur'an al-karim. He commands them to obey and accept the rules brought by His Messenger ('alaihi 's-salam) and as-Sahabat al-kiram. The religion reformers' incapacity in understanding this subtlety has driven them to calamity. Allahu ta'ala's commands, "Obey My Messenger!" and "Adapt yourselves to My Messenger!" and Rasulullah's ('alaihi 's-salam) command, "Hold fast to the way of my companions!" are the documents of our word. If following the aimmat al-madhahib had meant abandoning Allahu ta'ala and His Messenger ('alaihi 's-salam) to become a creature of another creature, following as-

Sahabat al-kiram would have meant the same. Since it was not so, Rasulullah ('alaihi 's-salam) commanded it. He commanded people to believe briefly and to perform 'ibada as much as they saw him do. He never suggested that they should know the proofs. [18]* Allahu ta'ala disapproves of disbelievers imitating their parents, thus He commands them to give up disbelief and to have belief. He does not disapprove of imitating His Messenger ('alaihi 's-salam), but commands it. And Rasulullah ('alaihi 's-salam) commands us to imitate his companions. It is bad to follow the wicked, but this should not prevent us from following the good people. As explained above, if it were easy to understand the documents of the part pertaining to iman, the Christian Arabs in Beirut would necessarily have iman easily. Since it was not easy to understand the documents of the principles that are to be believed, we were ordered to have iman without the need to understand the documents, and those who believed in this manner were called "Muminun" (believers, Muslims). If Allahu ta'ala had made Muslims liable also for learning and understanding the documents of the rules concerning 'ibadat, His Messenger ('alaihi 's-salam), too, would have suggested it. Whereas, as explained above, he never did.

By saying that prophets ('alaihimu 's-salam) never erred but mujtahids might have made mistakes, he supposes that the rules revealed by mujtahids are different from those revealed by the Prophet ('alaihi 's-salam). Whereas, a mujtahid or an imam al-madhhab was a great alim who spent his whole life studying day and night, searching and finding out the rules that had been conveyed by the Prophet ('alaihi 's-salam) and by as-Sahabat al-kiram and who transmitted them to Muslims. No mujtahid ever added anything to any kind of 'ibadat. They said unanimously that it was a bidat and a great sin. There cannot be another slander as ugly and loathsome as accusing the mujtahids of something which they themselves prohibited. It is great ignorance and idiocy to say that mujtahids expanded the religion. It is answerable in no way but with a laugh. The religion does not expand, but the number of cases increases. It is a great service to Islam and a very valuable 'ibada to apply Islam to those cases which have appeared and developed during the course of time. And this has been and is still being the lot of the mujaddid imams.

A mujaddid does not have to be a mujtahid mutlaq. It is true that the four aimmat al-madhhahib prohibited taqlid. But they prohibited it for those scholars who were educated among their disciples and who had reached the grade of ijtihaad. It is never permissible for any mujtahid to follow another mujtahid. This rule will be valid till Doomsday. But it does not apply to the ignoramuses and religion reformers who think of themselves as mujtahids. If a mouse think of itself as a lion and then meets a cat, it will realize that it has been wrong. But its mistake will cost it its life.

27 - In the seventh dialogue the religion reformer says:

"Who demoted the religion into this state of theoretical philosophy are the later Islamic scholars. They introduced some definitions and limitations. They divided it into sections. In fact, there were those who said that becoming a scholar of fiqh required twenty years of study. Whereas, it had taken that much time to establish all the branches or the rules of the religion. It had not taken even two years to establish the fiqh. I want modern Muslims to be like the Muslims of the time of the Four Caliphs. Therefore, it is the duty of every Muslim to perform the 'ibadat on which there has been unanimity. It is not necessary to perform the controversial ones even if they were said to be fard. On such matters, one should act upon one's studying its evidences or act in accord with a narration (qawl), if he prefers this narration because it suits his case. But he should not blame others for not doing as he does. It is not proper to perform salat behind different imams belonging to different madhhabs in the same mosque at the same time. In short, we should do what as-Sahaba did, and we should not do what they did not do. We should take our

option in doing controversial affairs. We should employ qiyas on what as-Sahaba did not discourse. On controversial affairs everybody should act in accordance with the hadiths which he believes to be sahih."

He attacks Islamic scholars with the accusation of turning Islam into philosophy by dividing it and introducing definitions and limitations into it. Whereas, the scholars of kalam have nothing to do with philosophy, for, they are much higher than philosophers. But, during the time of the Umayyads, Muslims who spread over the three continents met various groups of non-Muslims, and also such groups as the Khawarij and the Mutazila appeared, who tried to mislead the new Muslims. The scholars of Ahl as-Sunnat had to protect Muslims' faith and to answer various religions, philosophers and zindiqs. Preparing answers refuting their philosophy as they should deserve, they promulgated the knowledge of kalam far and wide, thus preventing the youth from being deceived. While it is an obligation for us to praise them for their glorious and honorable services and to thank them and send prayers on them, does it become a Muslim to attempt to speak ill of them for this reason? Because as-Sahabat al-kiram were very wise and intelligent and had such a guide as Rasulullah ('alaihi 's-salam), the Islamic religion was established in twenty years. After the second century of Islam, the Muslims who had then spread over the three continents did not have either of these conditions. The time a disciple would need to learn from his master became longer. Yet, it was said by the scholars that it was still possible to learn in a short time if the master would be tender and skillful and the disciple intelligent and diligent, and history books reveal that there came those who could fulfill these conditions. In addition, the darkness of bidats and sins blackened the hearts and weakened the memories and, as a result, caused the duration of education to become longer. Even Hadrat al-Imam ash-Shafi'i complained to his master Waki' about the weakness of his memory. The answer he was given as stated in the following couplet reveals this fact:

"Shakawtul Waki'a min su-i hifzi,

Fa-awsani ila tark-il ma'asi." [19]

The religion reformer says, on the one hand, that every Muslim should perform the 'ibadat which have been declared unanimously and, on the other hand, that he may not perform the controversial ones or he may perform them in accordance with any madhhab he likes, that is, he may unify or mix the madhhabs. His words contradict each other, for, it was declared unanimously that it was wrong to mix the madhhabs. Mixing the madhhabs is disobedience to this unanimous declaration. Therefore, the religion reformer's worship will not be correct and acceptable according to himself, either. Also, it is incorrect to say that as-Sahabat al-kiram did not do the controversial affairs and that there would not have been any controversial ones if they had done them; for, there were also those affairs on which there was disagreement because the way as-Sahabat al-kiram had done them was not understood. Moreover, it is incompatible with the unanimous declaration of the scholars to say that one should lay imam al-madhab's words aside and follow one's own interpretation of a Hadith ash-Sharif, which causes one to think of oneself as a mujtahid superior to imam al-madhab, an attribute peculiar to the Devil.

28 - The religion reformer says in the eighth dialogue:

"The men of taqlid are the greatest enemies of the lights of thinking, research and documenting which make for the indispensable part of the natural disposition created [in man] by Allah."

Such an open lie and slander is very puzzling, indeed. Which faqih prohibited thinking, researching and looking for documentary evidence? Which Muslim is hostile against these? He should have given an example. Which of his lies or slanders from the beginning of his book has he documented so that he would document his one now? It is the religion reformer's very self

which is hostile against documentation. It would be illogical to ask such a person, who puts forward what he has planned with his short sight and false reasoning as religious knowledge, to think or to supply proofs. Though it would be proper to think of the saying, "Silence is the best answer to be given to an idiot," and to hold one's tongue, a brief answer is necessary to protect the youth against the harms of such a person: All the 'ulama' of fiqh have said that it is not necessary for a muqallid to look for documentary evidences, for, the new Muslims among the Tabiin used to do everything by asking as-Sahabat al-kiram, never demanding any proofs. Moreover there has been no scholar who prohibited searching for proofs. For this reason, all the aimmat al-madhhahib wrote documents at full length and made it easy for those who wanted to see the documents.

29 - He says:

"The ignorant, as the Muslims of the first century did, shall ask any matter they do not know from a person they trust. They shall ask about an ayat or hadith which is related to it, learn its meaning, and act in accordance with it."

Good Gracious! What knowledge! What reasoning! It was true that as-Sahabat al-kiram used to do so, but they all had become higher than the aimmat al-madhhahib by being matured in the sohbat of Rasulullah (sall-Allahu 'alaihi wa sallam). They were praised and glorified in the hadith ash-Sharif, "My companions are like the stars in the sky. You will attain to the right path if you follow any of them!" They all could understand the Divine Meaning. In case of a matter not stated clearly in the Book or in the Sunnat, they used to search through ayats and hadiths for a documentary solution, employ ijthihad and draw a conclusion. It was not necessary or permissible for them to follow (taqlid) one another. Our aimmat al-madhhahib also did as as-Sahabat al-kiram had done. Like them, they searched for and found out evidences and drew conclusions from them. Thus, they parted into madhhabs in respect of 'ibadat. In this way, they carried out Rasulullah's ('alaihi 's-salam) command, for, he had declared, "Adapt yourselves to my companions!" Since the new Muslims among the Tabiin did not ask as-Sahabat al-kiram for documentary evidences, it is not necessary for the ignorant like us to look for the proofs of the aimmat al-madhhahib. We learn the commands of Allahu ta'ala by reading the books written by the aimmat al-madhhahib. These books are the explanations of the Qur'an al-karim. See this man with a religious post who likens an ignorant village shepherd to a Sahabi and recommends him to go to town frequently, look for ayats and hadiths, interpret them by himself and employ ijthihad! While there is the facility of following an imam al-madhhah, he gets the poor man into such difficulties!

30 - The religion reformer, slighting thousands of Islamic scholars, continues as follows:

"The usul scholars' deducing the necessity of the taqlid from the ayat, 'If you do not know, ask those who know!' is a fruitless and unsound deduction and reasoning. The ayat should not be commanding the taqlid to everybody since the taqlid was not permissible in the events or for the person that caused the ayat's revelation. In this ayat, Allahu ta'ala commanded the polytheist Arabs to ask the Ahl al-kitab (believers in Holy Books) if prophets were angels or human beings. Why should this question be taqlid while it does not mean to act in accordance with someone else's opinion or ijthihad without evidences? Furthermore, this matter pertains to belief. You, too, admit the fact that taqlid is not permissible in this respect. The Qur'an prophesies that on the Day of Resurrection the chiefs of the disbelievers will run away from those who followed them. Isn't this information a sign of the fact that those who follow the persons whom Allah has not ordered us to follow will not be excused by Allah? Because Muslims considered some people as witnesses and turned away from the Qur'an, we suffered disasters. The imams whom they

followed will run away from them on the Day of Resurrection, for, the great imams and mujtahids prohibited taqlid. You have been accustomed to taking the words of human beings, not the words of Allah and the Prophet, as proofs."

After writing these through the mouth of the religion reformer, Rashid Rida, in order to deceive his readers, writes that the preacher likes the words of the religion reformer, that he has been wrong to think of religion reformers as ignorant, and that now he appreciates the religion reformer after seeing that he is so learned.

Our Prophet (sall-Allahu 'alaihi wa sallam) deduced from this ayat that the taqlid of a mujtahid was necessary when carrying out every kind of action or 'ibada. And as-Sahabat al-kiram taught the new Muslims among the Tabiin only how to carry out the 'ibadat the way they themselves had learned from Rasulullah (sall-Allahu 'alaihi wa sallam). They did not command them to search for proofs. They deemed it sufficient for them to imitate without knowing proofs. Our aimmat al-madhahib, who followed in the footsteps of the as-Sahabat al-kiram in everything they did, followed them in this respect, too. There is no difference between saying that the aimmat al-madhahib prohibited taqlid and saying that they deviated from the path of as-Sahabat al-kiram. It was true that the as-Sahabat al-kiram and the aimmat al-madhahib looked for documentary evidences, and they did not follow others' ijtihaad. But they permitted the non-mujtahids to follow mujtahids. The reformer's claim that the ayat did not command disbelievers to practice taqlid is to smother the matter in sophistry. Islamic scholars have not said that disbelievers were commanded to practice taqlid; why, then, should the religion reformer be acknowledged to be right for these words of his? Allahu ta'ala commanded those who did not know to ask from those who knew. And Islamic scholars, by inferencing from the ayat, have said that Muslims should ask those who know about how to do what they are going to do. This is the whole subject. There is no such thing as taqlid or searching for evidences here. The religion reformer, inserting these in, endeavors to prove himself right. It is a different subject to follow an alim without seeing the documentary evidences in something which one will do. And this different subject automatically originates from the former subject: asking someone who knows about the things that should be done or that should not be done, and doing as one learns from him, means to follow (taqlid) him. Whereas, the case is not so with the imitation concerning iman. Since iman does not settle in the heart right after asking and learning the facts to be believed, it is not called the taqlid. After learning iman, one thinks over, approves and admits it, and then it gets established in his heart. And this is the iman which Islam requires. The unconsidered iman that is formed after learning without thinking or approving is imitative and without proof. Such is the case with the disbelievers who become disbelievers by imitating their parents. Islam requires people to have iman by thinking it over, seeing its evidences and deciding for themselves. Disbelievers' disbelief is not formed by themselves; it has been adopted from their parents and it has become their own quality. As it is seen, taqlid has no connection with iman. Because taqlid is not permissible in iman, those who have been followed in this respect will run away on the Day of Resurrection from those who have followed them. Because taqlid in 'ibadat is a requirement of Allahu ta'ala's command, both those who teach and those who learn will go to Paradise.

The religion reformer's saying that Muslims considered some people as witnesses and turned away from the Qur'an al-karim is a very base and disgusting demeaning. It means to display Muslims as disbelievers. Since his statement is mendacious and slanderous, and since he calls Muslims disbelievers, he himself becomes a disbeliever.

Muslims do not follow the aimmat al-madhahib themselves. Learning from them what Allahu ta'ala and the Prophet ('alaihi 's-salam) meant, they cling to the commands of Allahu ta'ala and

Rasulullah ('alaihi 's-salam). Mujtahids themselves are each a medium, a transmitter. Allahu ta'ala declares, "look for a medium to attain to My Love!" Muslims, following Allahu ta'ala's command, make use of the aimmat al-madhahib as mediums. To follow the aimmat al-madhahib, to adapt oneself to them does not mean to do their personal commands, but it means to follow what they conveyed from the Book and the Sunnat.

How could the discordant matters among the four madhhabs ever be abandoned? It is impossible. One of the discordant opinions on a matter certainly coincides with Allahu ta'ala's command. For example, bleeding breaks a wudu' (ritual ablution) according to the Hanafi madhhab, but it does not according to the Shafi'i madhhab. One of these rules is, for sure, what Allahu ta'ala meant. We should always do one of them and say that it is what He meant. The one who does what Allahu ta'ala meant hits the right way and wins. The Prophet ('alaihi 's-salam) declared that the mujtahid who could not understand exactly what Allahu ta'ala meant would also be given thawab. During the time of our master Rasulullah ('alaihi 's-salam), there were many such matters of ijtihad. There are many hadiths stating that the mujtahid who could not hit the right way will also be given thawab. The important thing here is that this thawab is meant for mujtahids only. According to the above ayat, which is in Surat an-Nahl, those who follow mujtahids will be given that much thawab, too. Religion reformers who do not follow mujtahids will not be given this thawab. They do not obey Allahu ta'ala's command. They will go to Hell. The hadith ash-Sharif, "None of the 'ibadat of a holder of bidat is acceptable," is the proof of this word of ours.

Some scholars of usul al-fiqh said, "Following a mujtahid requires one's trust and belief in his knowledge; the ayat, 'Ask those who know,' reveals this fact. A person who follows a mujtahid in one matter and follows another mujtahid in another matter will not have believed or trusted in the former mujtahid. Nor will his performance of the former matter be acceptable. If he says that he believes and trusts in both of them, his words are not believable." [20]* As in many respects, Rashid Rida's attitude and conduct have contradicted his words in this respect, too. So says the poet:

"Action is man's mirror, words don't ever count;
In his work appears the extent of his mind."

FOOTNOTES

[18] Hadrat al-Imam al-Ghazali explained this in detail in his work "Kimya as-saada."

[19] "I complained to Waqi of my bad memory. He recommended me not to commit any sins."

[20] See for detail the translation from Al-mizan al-kubra in article 42.

ANSWERS TO 31-35th STATEMENTS

31 - The religion reformer quotes the conversation between Hadrat al-Imam al-Ghazali and an eccentric member of the Batiniyya. He reports al-Imam al-Ghazali as having said:

"The person whom I will advise should not be attached to a heretical group, nor should he have dived into discordant subjects. In 'ibadat, dwell upon the matters on which there has been agreement. Don't deal with the discordant matters. On a discordant matter, do the prudent solution! Those ['ulama'] who did not say that it was fard said that it was mustahab. At times when it is difficult to do what is prudent employ ijtihad yourself, that is, do the way of the mujtahid that you think is superior. Follow the alim whom you have decided to be superior and

more hitting in his point of view! If that exalted person hit the right way in his opinion and ijtiḥad or in the conclusion and decision which he deduced, there shall be two rewards, two thawabs for him. As a matter of fact, Rasūlullāh (sall-Allāhu 'alaihi wa sallam) declared that if a person employed ijtiḥad and hit the right way he would win two prizes, and if he erred he would win one prize. And Allāhu ta'ala referred the job to those who are capable of ijtiḥad. The eighty-third ayat of the Surat an-Nisa' declares, 'Those who are capable of inferring conclusion from them know the matter.' Hadrat Prophet (sall-Allāhu 'alaihi wa sallam) explained in a ḥadith to Ma'adh that he liked and approved the ijtiḥad of those who were capable of doing it. Ma'adh ibn Jabal's saying, 'If I cannot find in the Book or the Sunnat, I judge according to my own opinion and employ ijtiḥad,' took place before Hadrat Prophet's (sall-Allāhu 'alaihi wa sallam) commanding and permitting ijtiḥad. Both mujtahids and those who follow them are excusable. Some of them have hit the right way, the Divine Meaning, while others have won one out of the two rewards. Since it is not known who has hit the right way, they are not obstinate for fanatical against one another. Only, each of them thinks that he has hit the right way. I admit that it is wrong for everybody to draw rules through his own opinion and qiyas. If you abandon Batinism, which you have been imitating blindly, I can teach you the knowledge in the Qur'an al-karim. Which would you prefer, learning from me or your Batini comrades?"

He adds that the preacher, upon hearing this, says,

"Now we see that al-Imam al-Ghazali admits taqlid and considers it necessary for all people."

These words of al-Imam al-Ghazali as reported by the religion reformer shows clearly that he agreed with what the 'ulama' of Ahl as-Sunnat and aimmat al-madhahib said unanimously. There is no need to explain the above-quoted words of the great imam of Ahl as-Sunnat (rahmat-Allāhi 'alaihim ajmain). Our purpose, too, is to tell our brothers-in-Islam what Hadrat Imam said. Al-Imam al-Ghazali's words rebut the religion reformer's claims by the roots. They show that taqlid is compatible with Islam.

32 - The religion reformer writes in the ninth dialogue:

"I have already explained my views on how Muslims will slip out of the obscurities of discordance, the cause and microbe of the disease which they caught. My opinion is in agreement with that of the great Islamic scholar al-Imam al-Ghazali. He says that it will be enough for them [Muslims] to believe in the Qur'an al-karim only, in addition to doing what Muslims have heretofore agreed on. What harms Islam is the parting of Muslims into groups and each group's following only the imam which they prefer and those scholars who follow him, and being bigoted against those who follow other mujtahid imams. This breaking into groups may go as far as abandoning the Book and the Sunnat. I have shown more facility in these sort of matters. I have given the liable person the freedom to accept whichever point of view he wishes, provided he will not follow the desires of the nafs and he will be as cautious as he can. But, al-Imam al-Ghazali, though deeming it permissible to abandon these matters completely, puts a limit to the field of activity for those who want to follow religious practices. He almost compels them to employ ijtiḥad."

The religion reformer's greatest error is his confusing the breaking of Muslims into groups in itiqad with the parting of Ahl as-Sunnat into madhhabs. He speaks ill of the four madhhabs as he does of the groups of bidat and blemishes Muslims as if they have dissented from the Book and the Sunnat. All the seventy-two groups who have deviated in itiqad are certainly heretical. It was told in a ḥadith ash-Sharif that they will all go to Hell. But, if not hostility against Islam, what may his attacking the four aimmat al-madhahib of Ahl as-Sunnat be, who were praised in the Ḥadith ash-Sharif and who won Allāhu ta'ala's Love and Approval because they obeyed

Rasulullah ('alaihi 's-salam)? Such an enemy of Islam who appears as a man of religious ranking is called a zindiq. Our religion declares that zindiqs and munafiqs are worse and more harmful than the non-Muslims with or without a Book. The religion reformer does not feel shame for changing al-Imam al-Ghazali's words quoted in the previous article and adapting them to his own point of view. Deeming himself an alim and a mujtahid like Hadrat al-Imam al-Ghazali, he attempts to direct Islam as he wishes. He is not aware that this stupid behavior of his is worse than that of the seventy-two groups he blames.

33 - The religion reformer opposes the unanimity of the aimmat al-madhahib, too, and says: "It is impossible to admit the claim that there has formed ijma' (unanimity) on the decision that the talfiq (unification, combination) of the madhahib was wrong. There are different opinions on this subject. How could the author of Durr al-mukhtar ever say this, which was said by none of the imams of his own madhhab, despite the fact that his own madhhab is the combination of the ijtihaads of the three imams. Also, we understand from Ibn Humam that it is not true that the Hanafis do not admit talfiq. Moreover, there are quite a lot of fatwas issued in unity with more than one madhhab. One of the most well-known of them is about 'one's donating one's movables to oneself,' which has been deemed permissible by unifying the ijtihaads of Imam Abu Yusuf and Imam Muhammad. Ibn 'Abidin's saying that it would not be unification of the madhhabs to unify the ijtihaads of the scholars belonging to the same madhhab is an arbitrary idea which a wise person could not say. No person, not even a muqallid, will admit the two contradictory opinions at the same time. I, too, admit the fact that the authors of fiqh books could not say anything from themselves, for a muqallid does not have the knowledge to enable him to assert something from himself. What he is to do is to convey somebody else's words. As a matter of fact, he conveyed this from 'Allama Qasim, who had conveyed it from Tawfiq al-hukkam. Somebody, not knowing the fact that there is disagreement on the matter and that there are various points of view, just says that there is ijma', and others convey this. It is incorrect to think that truth will always be on the side of the majority. 'No matter how heartily you wish, the majority of the people will still not believe you,' declares Sura Yusuf."

In this passage, the religion reformer clearly reveals his ignorance and the fact that he is an enemy of the Ahl as-Sunnat. His saying that the Hanafi madhhab is the unification of the ijtihaads of the three imams shows that he knows nothing of 'ilm al-usul al-fiqh. The evidences which he puts forward, thinking with his short sight that they are proofs, are quite irrelevant. We shall say shortly that the methods (usul) and principles (qawa'id) of the Hanafi madhhab were established by al-Imam al-azam Abu Hanifa (rahmat-Allahi 'alaihi). Imam Abu Yusuf (d. 182/798) and Imam Muhammad ash-Shaibani (d. 189/804) were al-Imam al-azam's disciples. Educating and training them for many years like hundreds of his other disciples, he enabled them to reach the grade of ijtihaad. These two and many other mujtahids who were their friends measured what they had learned from their master with the methods and principles they had learned again from their master, and they gave different fatwas on the new cases they encountered. Since the fatwas of these two imams have not been unified in the Hanafi madhhab, there is no question of the talfiq of them. In the Hanafi madhhab, al-Imam al-azam's words should be acted upon. In those matters on which he has no ijtihaad, Imam Abu Yusuf's ijtihaad is to be acted upon. If this cannot be found, either, Imam Muhammad's ijtihaad should be acted upon. Only in indispensable (darura) situations it is permissible to change this succession or to unify the two. For example, concerning the liability to sacrifice sheep during the Festival of Sacrifices ('Id al-adha), a person who cannot meet his needs and debts with the rents he gets is considered poor according to Imam Muhammad, while, according to the Shaikh'ain (al-Imam al-azam and Imam Abu Yusuf), he is

considered rich. If such a person does not sacrifice a sheep or give the fitra, he will escape the sin according to Imam Muhammad. If he gives the fitra and sacrifices a sheep, he will get the thawab of a wajib according to the Shaikh'ain. He who does something which is not wajib for him will get only the thawab of a supererogatory (nafila) 'ibada, but not the thawab of a wajib. The thawab of a wajib is much greater than this. As it is seen, the difference in ijtihaads is Allahu ta'ala's Mercy upon Muslims. It is not talfiq to unite the ijtihaads of the imams belonging to one madhhab. It does not show that talfiq is permissible. Talfiq is to unite two or more of the four madhhabs. Also, his reference to Ibn Humam is a lie, since Ibn Humam wrote in his book Tahrir, "When imitating another madhhab, one should not do anything which is wrong according to either of the two madhhabs he is following. If a person, by following the Shafi'i madhhab, does not rub his limbs with his hands while performing a wudu' (ritual ablution), and if he touches a woman [he is/was permitted to marry with an Islamic nikah] thinking that his ritual ablution will not break with this touch according to the Maliki madhhab, the salat which he performs with this ablution will be invalid (batil) according to both madhhabs." The book Khulasat at-tahqiq puts forth these words of Ibn Humam as an evidence for proving the fact that it is not permissible to unify madhhabs. The enemy of Islam who comes forth as a man with religious duties changes Ibn Humam's words in order to deceive Muslims, and thus slanders abominably this great imam. Moreover, it was Shaikh Qasim, Ibn Humam's disciple, who wrote that talfiq was not acceptable and that there was even ijma' on it. Shaikh Qasim wrote about this ijma', which he learned from his master, Ibn Humam, in his book At-tashih, which is a commentary on Al-Quduri.

It is written also in Ad-durar that it will not be against the Hanafi madhhab for a Hanafi Mufti to issue a fatwa in accordance with the ijtihaad of Imam Abu Yusuf or Imam Muhammad ash-Shaibani, since both the imams told that each of their ijtihaads disagreeing with al-Imam al-azam was a report which they had heard from al-Imam al-azam. For this reason, Ibn 'Abidin wrote in the marginalia of Waqf al-manqul, "The difficulty stated in the book Naf' al-wasa'il by al-Imam at-Tarsusi and in the fatwas of 'Allama Ibn ash-Shalbi has been eradicated. It is permissible according to Imam Abu Yusuf and not permissible according to Imam Muhammad for a person to donate something to himself, while the donation of something movable is not permissible according to Imam Abu Yusuf but permissible according to Imam Muhammad. Since neither of the two imams had said that it would be permissible for a person to donate something movable to himself, the ijtihaads of both imams were brought together and a fatwa was issued stating that this was also permissible. And this is the subject in relation to which at-Tarsusi wrote in his book Munyat al-Mufti as "Hukmu mulaffaq jaizun." [21]* Further, it was the unification of madhhabs which was prohibited unanimously. In my book Al-'uqud Durriyya fi tanihi 'l-Hamidiyya, I explained this thoroughly." Also, the permission to donate money by bringing together the ijtihaads of Imam Abu Yusuf and Imam Zufar does not show that the unification of ijtihaads of different madhhabs is permissible, since both the Imams belonged to the Hanafi madhhab. By distorting these clear statements of fiqh books shamelessly without fearing Allahu ta'ala, the religion reformer attempts both to deceive the youth and to defame the most valuable fiqh books, such as Durr al-mukhtar and Radd al-mukhtar, and thus to demolish Ahl as-sunnat from within. This base scheme clearly reveals the fact that Rashid Rida is not a man of religious authority, but an enemy of Islam disguised as a man of religious authority, that is, a zindiq.

Because the scholars of fiqh did not say the rules of Islam out of their own opinions or intellects but conveyed the knowledge coming from as-Sahabat al-kiram, the reformer abases himself so far as to stigmatize the 'ulama' as ignoramuses. But the ignoramuses are these very religion reformers who do not know this knowledge or the cases to which it is to be applied and who lie.

They are vulgarly ignorant. Because of their ignorance, which is peculiar to a person who is unaware of his ignorance, they think they know something, feeling no shame at spreading their mendacious and corrupt words under the name of knowledge. The hadith ash-Sharif, "Al-haya'u min al'iman," (Modesty is a branch from iman) which is written in the Sahih of Muslim, also shows the fact that the enemies of Islam do not have a sense of shame. The scholars of fiqh have written the matters on which there was ijma'a as well as the discordant ones. Those who know the deep science of fiqh will distinguish them from one another. The ignorant reformers think that the scholars of fiqh were like themselves. The Arabic saying, "Al-kalamu sifat al-mutakallim," (One's words reveal who he is) points to the inner purpose of these zindiqs.

The scholars of fiqh, according to him, have been saying that there was ijma' without knowing the matter. This exalted religion, Islam, to him, has been a plaything throughout the centuries in the hands of ignoramus, and these zindiqs will now restore Islam on to its rails. He, too, says that the person who denies the unanimity of the 'ulama' becomes a disbeliever. If the 'ulama' of Islam did not know or find out ijma', whence will he himself find it? No need to be surprised by him: "Al-jahilu jasurun," (An ignoramus behaves daringly!) He always says what he fabricates. What else would be easier for him, while it is a mere nothing for him to write out hundreds of books full of lies and slanders like this book of his? There is no longer any need to look for the putrid prophesied in, "As Doomsday draws near, men of religious post will be more rotten, more putrid than putrefied donkey flesh," the hadith ash-Sharif of our master, the Prophet ('alaihi 's-salam), whose each word was full of wisdom; they show themselves. Their venomous, noisome smell has been spreading from Egypt to all over the whole world. May Allahu ta'ala protect our young men of religious post from being infected with these fatal disease germs! May He deign to protect us all against the evils of these parvenus! May He not separate us from the right path of the scholars of Ahl as-Sunnat, who guided us to Rasulallah's ('alaihi 's-salam) path and who were declared to be his inheritors! If those blessed men of Allahu ta'ala had not written the books of fiqh and 'ilm al-hal, we would have perished by being clawed by these parvenu zindiqs, believing their false words. May thousands of salams and prayers be on the blessed souls of the scholars of Ahl as-Sunnat, who have protected us against disbelief and bidat'.

By saying that truth will not always be on the side of the majority, he denies the hadith ash-Sharif, "My umma do not agree on heresy." The scholars of Ahl as-Sunnat have held fast to ijma' and to the majority because it was commanded by Rasulallah ('alaihi 's-salam). A hadith ash-Sharif, which is written in the section "Fitan" of the Sahih of al-Bukhari, declares, "He who deviates from the community as far as a span and dies in that state will have died with the death of jahiliyya." [22]* This hadith ash-Sharif explains the 114th ayat of the surat an-Nisa'. Another hadith ash-Sharif, written after the above one in the Sahih of al-Bukhari, declares, "Allahu ta'ala, to take knowledge away from you, will take away the 'ulama' who live up to their knowledge. The ignorant will remain. By answering out of their own reason those who will ask about the religion, they will cause Muslims to deviate from the right path." This hadith ash-Sharif calls attention to the harm of religion reformers who blame Ahl as-Sunnat by saying that it is imitation to convey the words of the 'ulama' and who demolish the religion from the inside with their short reasoning and empty heads. [23]* Another hadith ash-Sharif, which is quoted at the section about " 'Ilm" in the Sahih of al-Bukhari, declares, "One of the foreshadows of Doomsday is that knowledge will vanish; the ignoramus of religion will increase in number; there will be more of those who have alcoholic drinks and who commit fornication." Religion reformers' attempts to annihilate Ahl as-Sunnat and coming forward as men of religious post reveal the fact that this hadith ash-Sharif has proved one of the miracles that would happen in the future.

34 - The religion reformer says:

"Taqlid is a result of ijtihad. It does not exist where there is no ijtihad. It is not necessary for those who have done completely all the matters that had been agreed on to do the discordant 'ibadat. They are permitted to give up all of them. Would it be conscious and judicious to follow (taqlid) someone whom one does not know? Getting a fatwa is not taqlid, but it is something like communication (naql) and narration (riwaya). The superiority looked for in a mujtahid whose opinion is to be followed or whose ijtihad is to be adopted is not like the superiority which is in question among the Caliphs or other Sahabis. That is, it is not a superiority in Allahu ta'ala's view. It is [with respect to] the strength of [his] faculty of judging, knowledge, research and insight. He who comes later may be superior. Among the imams, al-Imam ash-Shafi'i was the strongest. When I cannot find documentary evidences, I follow the madhhab whose evidences I deem superior. That is, I become both a mujtahid and a muqallid. Thus, I get rid of being solely a muqallid. Today's Muslims know neither a madhhab nor iman. Religious knowledge which the majority have is only that Allah is in heaven and that the Prophet ascended to heaven and saw Allah."

The statements of Rashid Rida are again the expression of his own opinions. Since he is not an Islamic scholar -as a matter of fact, his statements that have been quoted before have shown the kind of way he has been following- these hastily collected statements are not worth answering. Yet, as required by the proverb, "The fly is small, but it nauseates," it will be suitable to write a few words in order to protect the youth against his harm.

It is incorrect to say that taqlid does not exist in the case when there is no ijtihad; Allahu ta'ala declared, "Obey My Messenger!" and following this command, as-Sahabat al-kiram ('alaihimu 'r-ridwan) did whatever Rasulullah ('alaihi 's-salam) told them to do, and they even threw themselves into death. They did not look for any evidences or proofs. They followed him unconditionally. His commands were revealed through wahi and were not mixed with ijtihad. But in those affairs that would be done through ijtihad, as-Sahabat al-kiram employed ijtihad and told him what their ijtihads were. Sometimes their ijtihads disagreed with that of Rasulullah ('alaihi 's-salam). Then the wahi would come to confirm the correct ijtihad. Sometimes the wahi would be in agreement with the ijtihad of a Sahabi. After Rasulullah's ('alaihi 's-salam) death, as-Sahabat al-kiram did not follow one another. Hence, it was understood that it was not permissible for a mujtahid to follow another mujtahid; and a muqallid had to follow a mujtahid in all matters, but he did not have to search, find out or learn the unanimous and discordant matters among the thousands of matters. If he had had to do so, the as-Sahabat al-kiram would have commanded the Tabiin so. Compelling Muslims to do so raises difficulties for the Ummat al-Muhammadiyya. Our religion wants us not to raise difficulties, but to have ease.

In the view of the religion reformer, each Muslim shall learn and distinguish the unanimous ones and the discordant ones among thousands of matters, do the unanimous ones, go into the discordant ones carefully, look for and find out their documentary evidences and estimate the most dependable evidence, and then it will be up to his wish to do it or not. What kind of reasoning or suggestion is this? He himself writes the fact that Muslims know nothing and that they are as ignorant as to say that Allahu ta'ala is in heaven. Which is more suitable, to teach such people a madhhab, or to raise these difficulties in front of them. A wise and reasonable person, that is, a person who speaks for the sake of Allahu ta'ala and Islam, will certainly answer this immediately. But, as it has been understood from many of his words from the beginning of his book to the end, what the religion reformer intends is not to serve Muslims and Islam, but to

frighten Muslims, to make them dissent from Islam and to demolish Islam from the inside. He is answerable in no way, but saying, "Shut up, you zindiq! You cannot deceive Muslims!"

According to him, in inquiring about others' opinion and asking about their *ijtihad*, as-Sahabat al-kiram would take into consideration their superiority in Allahu ta'ala's view, but would not look at their faculty of judging, knowledge or research. This, again, is one of his factious, destructive ideas. He attempts to blemish as-Sahabat al-kiram. He means that they did not make use of criteria or knowledge. The Four Caliphs would ask as-Sahabat al-kiram "Which of you knows this?" and would learn from the one who knew, for, all as-Sahabat al-kiram were superior in Allahu ta'ala's view. They did not ask about the difference in their superiorities, but their knowledge and opinions. So did the scholars of Ahl as-Sunnat. In everything they did they followed in the footsteps of as-Sahabat al-kiram.

It is not a guilt to believe that al-Imam ash-Shafi'i was the highest of the imams. But he himself said that al-Imam al-azam Abu Hanifa was higher.

Religion reformers, in order to demolish the four madhhabs and thus to demolish Ahl as-Sunnat, through which to demolish Islam, dwell very much upon the *talfiq* (unification) of the madhhabs, that is, gathering the facilities and discarding the rest. In all their books, they put forward -it can be seen from the examples which they give of the scholars of Ahl as-Sunnat- that the *ijtihad*s of the three imams in the Hanafi madhhab have been unified or the *ijtihad*s of different madhhabs have been unified when there was difficulty. We, too, say that both the cases are permissible. As explained in detail in the preceding article, the *ijtihad*s of imams belonging to a madhhab mean the *ijtihad* of the imam who founded that madhhab. To unify them does not mean to go out of the imam al-madhhab's *ijtihad*. Religion reformers, in a clever way with their own logic, write the things that are permissible and, by putting them forward, want to have their own corrupt and destructive thoughts be accepted as faith and 'ibadat.

35 - Rashid Rida wants to clinch his ideas by repeating his assertions. He says again:

"I do not admit *qiyas* in 'ibadat. Every Muslim who looks at the documentary evidences and admits the opinions accordingly is a mujtahid, too. Also those scholars who were attached to madhhabs have disagreed with them in some matters. Al-Baghawi, al-Awzai and al-Ghazali disagreed with their imam though they were in the Shafi'i madhhab, and az-Zamakhshari disagreed with Abu Hanifa. After the Four Caliphs began the time of sovereign rulers; religious teachings were corrupted."

According to the religion reformer, there is no *qiyas* in Islam; all Muslims are mujtahids; by observing the documentary evidences of discordant matters, they will find out the correct way; in other words, they will employ *qiyas*! His two assertions contradict each other. If he had been able to understand the meanings of *ijtihad* and *qiyas* in the books of *usul al-fiqh*, he would not have fallen into this contradiction. The Egyptian religion reformer is rather strong in Arabic, his mother tongue, and he is educated to some extent. Certainly, he can easily read the books of the scholars of Ahl as-Sunnat and can understand something within his own limits. But 'ilm al-*usul al-fiqh* is like a large ocean. Being specialized in this branch of knowledge requires having studied the eighty preliminary branches thoroughly. A person who does not know these eighty branches, and who even denies them, is ignorant in this branch, even if he were very powerful in Arabic. This is the age of specialization. Only in the field of medicine, or in physics or chemistry, many new branches of specialization are being born. A doctor specialized in internal diseases sometimes has to refer his patient to a doctor specialized in neurology, who may have to send his patient to a psychology doctor, who may have to hand over a patient of his to a psychiatrist. The specialization branches of physiotherapy are even greater. While there are these

various branches of specialization in science, how could it ever be right to slight, or to go so far as to deny, the branches of specialization and their experts in the knowledge of religion, which is higher and more extensive? This should never be admissible, especially on the part of a person who speaks in the name of knowledge. It is easily understandable that the religion reformer is very ignorant in 'ilm al-usul al-fiqh. It can be of no value at all if an ignoramus speaks ill of an alim, an expert. An alim, not an ignoramus, can recognize an alim. The words of an ignoramus, whether favorable or unfavorable, will not be esteemed. An ignoramus who writes the words of scholars without understanding them and who thus fills many pages can deceive only those who are ignorant like him. While writing these lines, we do not ever claim to be authorized in this exalted branch of knowledge. We see that we are, let alone being scholars, a mere nothing in comparison to the profound knowledge of the great scholars. We deem it impertinence on our part to speak or write from ourselves on this branch of knowledge. But what else could we do, while the ignorant and the enemies of Islam have come forth and have been moving about freely? They have been competing with one another in attacking Islam. Not a hero gifted with perfection to answer them has been seen. Islam has been going away, has been collapsing. Lots of infinite thanks be to our Allahu ta'ala that we have been honored with seeing a profound scholar of Islam, an expert of this branch of knowledge, who had seen the situation long before and had been worrying about it ever since, but had been deprived of saying and writing about it. For this very great endowment of His, may thanks be to our Allahu ta'ala again! Even if every hair on our bodies began to speak, we could not fulfill one-millionth of the thanks due to this blessing of our Allahu ta'ala. Had we not heard a few facts from the treasure of hikma and marifa of that great expert in Islam, who was Hadrat Sayyid 'Abdulhakim-I Arwasi, we, let alone writing books on this sublime, very advanced and very dangerously subtle subject, could not even dare to open our mouths. But we have deemed it a duty, even a debt for ourselves to convey the leaks of knowledge from that source to our brothers-in-Islam. In order to escape the threat of the hadith ash-Sharif, "When fitna arises and bidats are spread, he who knows the truth should say it! If he does not, may he be accursed by Allahu ta'ala, by angels and by all people," we have been striving to tell our brothers-in-Islam what we heard and learned. May Allahu ta'ala bless us with writing the truth! May He bless it with influencing those who read it! May He forgive us the mistakes which we may make! May He protect the Ummat al-Muhammadiyya against the fitnas peculiar to the last days of the world!

None of the scholars following a madhhab has ever disagreed with his imam al-madhhab's usul, even if he had reached the grade of ijtihad. The scholars who promulgated the teachings of a madhhab were of various grades. Most of them were arbab at-tarjih who studied the documentary evidences of tradition coming from the imam of the madhhab closely and then preferred one of them. A tradition which was not preferred could not be said to be refused. Such traditions are acted upon when there is difficulty. The preference of one of the traditions coming from the imam does not mean to disagree with the imam. Hadrat al-Awzai, al-Baghawi and al-Ghazali, too, were mutlaq mujtahids like al-Imam ash-Shafi'i. In many matters their ijtihads were in agreement with those of al-Imam ash-Shafi'i. The ignoramuses think that they were in the Shafi'i madhhab and that they disagreed with the imam al-madhhab. As for az-Zamakhshari, let alone being a Hanafi, he did not even belong to Ahl as-Sunnat. He belonged to the Mutazila, one of the seventy-two heretical groups. Because the 'ibadat of the Mutazila resembled those of the Hanafi madhhab, the ignorant think that they were Hanafis.

Saying that the religion was altered after the Four Caliphs will astonish not only a man of religious post but also anybody who has read books; it is something which anybody, religious or

irreligious, will refuse. Both the Qur'an al-karim and the hadith ash-Sharif state that religious knowledge will continue without being altered until Doomsday. A community on the right path will be continuing until Doomsday. In every hundred years, an alim to strengthen the religion will be created. It is true that the seventy-two heretical groups appeared and those with heretical beliefs have been on the increase and there are many ignoramuses or sinners also among Ahl as-Sunnat, but still there are also those who are on the right path. The right path is obvious; the religion has been keeping its same purity as it had in the first century of Islam.

The scholars of the four madhhabs have unanimously said that the hadith book Mishkat al-masAbih is a reliable, genuine one. The hadith ash-Sharif quoted in the chapter Kitab al-fitan of this book on the authority of Sawban (radi-Allahu 'anh) says, "There will come a time when a part of my umma will join polytheists. Like them, they will worship idols. There will appear liars. They will think of themselves as prophets. But, I am the last Prophet. There will come no other prophet after me. Among my umma, there will always be those who are on the correct path. Their opponents will not be able to do any harm to them until Allahu ta'ala's order comes." This hadith ash-Sharif shows that religion reformers or zindiqs will never be able to defile this blessed religion until the Last Day. Though corrupt, destructive and factious ones among Islamic books in the libraries all over the world are very many and have been increasing day by day, there are also the right ones among them. They will never be annihilated, and nobody will be able to eradicate them. They are under Allahu ta'ala's protection and preservation. good news upon those who will attain to happiness by searching for, finding and reading these books! Couplet:

"I give you the key to the treasure you want!

You may attain to it, though we have not!"

FOOTNOTES

[21] The unifier's conclusion is justifiable, by which the unification of ijthahds [of mujtahids belonging to the same madhhab] is permissible, is meant.

[22] Ignorance or disbelief of the pre-Islamic era.

[23] This hadith is written more thoroughly at the beginning of the Sahih of al-Imam al-Muhammad ibn Isma'il al-Bukhari, who was born in 194 (809) and passed away in Samarkand in 256 (869).

[24] See article 43, for al-Imaam ash-Shafi'i's such comments about al-Imam al-a'zam.

ANSWERS TO 36-40th STATEMENTS

36 - The religion reformer says,

"People are of two categories: learned people and ordinary people. The former ones will find out the documentary evidences and follow them. The latter ones will follow mujtahids and faqihs provided that they will not follow a certain one. Ordinary people do not have a certain madhhab. This is the meaning of the saying, 'Their madhhab is the madhhab of the Mufti.' Early scholars, again, say that it is not necessary to attach oneself to a certain Mufti. One will understand the matter by asking anyone he wishes. Ordinary people are also permitted to act upon hadiths. Imams did not disagree with one another in this respect. It is written in Al-hidaya about the fast of a person who undergoes cupping that if a person eats something after going through a cupping operation because he supposes his fast has been broken, he will perform both the qada' and the kaffara, since this supposition of his is not based upon any religious document. If the Mufti gives

such a fatwa, it will be a document for him. If he has followed a hadith, the case will be the same and he will not do the kaffara (al-Kafi and al-Hamidi). Rasulullah's words would not be inferior to a Mufti's. All the four imams said, 'Leave aside our words and take the hadith.' But some people say that he who wants to act upon the Book and the Sunnat becomes a zindiq. Abu Hanifa said, 'It is not permissible for anyone who does not know my documentary evidences to issue fatwa according to my ijtiḥad.' Thus, he told that he did not employ ijtiḥad so that people would turn away from the Book and the Sunnat and follow his words, but his ijtiḥads were intended to show people how to derive rules from the Book and the Sunnat. To say, by following the words of the posterity, such as Ibn 'Abidin, that it is haram to infer rules from the Book and the Sunnat will mean to disagree with Abu Hanifa. These imitators conveyed the saying, 'A'mal should be based upon fiqh, not upon hadiths,' from other imitators. Though the book Zahirīyya writes that the saying was intended for ordinary people, it comes to mean that it is not permissible to act upon the Book and the Sunnat while there is fiqh, and it is obvious that the saying is wrong. Those who say so are ignorant and stubborn. Al-Kaidani said that the tenth of the haram actions was to raise the finger while performing salat. 'Ali al-Qari' said that this statement was sinful and that if it could not be explained away, he [al-Kaidani] would be considered as a disbeliever, for it was certain that Rasulullah raised his finger."

Yes people are of two categories. The first ones are the scholars of Islam who have reached the grade of ijtiḥad. The second ones are those scholars who have not reached the grade of ijtiḥad and ordinary people. In the statement that ordinary people will ask a Mufti about what they want to know, 'the Mufti' means 'a Mufti in their own madhhab'. Ibn 'Abidin wrote in the preface to Radd al-mukhtar on the authority of the book Hazanat ar-riwayat: "Those scholars who were able to draw meanings from ayats and hadiths were ahl ad-diraya. They were in the grade of ijtiḥad. It was permissible for them to act upon a marjuh (not preferred) report or a daif of which the transmitters were not trusted in) narration coming from their own imam al-madhhab, even though it might not agree with the madhhab they belonged to. When there was difficulty in doing something, they could issue a fatwa upon it for ordinary Muslims, too." As it is seen, it is always permissible for a mujtahid fi 'l-madhhab to follow an ijtiḥad showing an easy way in his madhhab which is permissible for an ordinary Muslim only when there is difficulty. [25]* Ibn 'Abidin writes again in the preface, "The ordinary Muslims do not have a madhhab and their madhhab is their Mufti's madhhab. The commentary on Tahrir of Ibn Humam writes in the explanation of this statement that following a madhhab is for a person who knows and understands what a madhhab is or who has understood the fatwas of the imams of a madhhab by reading a book of this madhhab, and that the claim of a person who is not so to be a Hanafi or a Shafi'i does not show that he belongs to either madhhab. As it is understood from this, an ordinary person's saying that he has changed his madhhab has no value; upon asking a Mufti of another madhhab he will have changed his madhhab. Ibn Humam writes in his book Fat'h al-Qadir, 'A Mufti has to be a mujtahid. A scholar who is not a mujtahid is called "naqil" (transmitter), but not a "Mufti." Those Muftis who are not mujtahids are muqallids, too. These, as well as ordinary Muslims, cannot draw correct meanings from hadiths. They, therefore, have to adapt themselves to what mujtahids understood, that is, they have to follow them. The imams did not disagree with one another in this respect."

As for cupping when one is fasting, certainly it does not break a Hanafi's fast. If he eats something thinking that his fast has been broken, qada' and kaffara will be compulsory. The one who is as ignorant as not to know that he has not broken his fast after cupping is an ordinary person. If a Hanbali Mufti says that it breaks one's fast, or if one hears a hadith stating that it

does and cannot explain it away, the unbrokenness of his fast becomes uncertain and, when he eats afterwards, the kaffara will not be compulsory, for the madhhab of an ordinary Muslim is the madhhab of the Mufti whom he asks. This example is an ijtiḥad of al-Imam al-azam Abu Hanifa. It shows that a Hanafi has to obey the ijtiḥad of al-Imam al-azam. The religion reformer, by giving this example, proves that he is not right. Ibn Humam explains the phrase "depending on a religious proof" in *Al-hidaya* as "likening to one of the things that break a fast." This explanation and the report that the Mufti's fatwa is a documentary evidence also prove that the reformer is wrong. The reformer falls into the trap that he sets for Muslims. Each imam al-madhhab's statement, "Leave my word aside, follow the ḥadith," was intended for his disciples, who were mujtahids, too. A mujtahid had to follow his own ijtiḥad.

No faqih (scholar of fiqh) has ever said, "He who wants to act upon the Book and the Sunnat will become a zindiq." These words are invented by the reformer. The true statement is, "He who wants to act upon what he understands from the Book and the Sunnat will become a zindiq," which was said by the 'ulama' of Islam and which is the truth of the matter, for, a person who has not reached the grade of ijtiḥad cannot deduce correct meanings from the Book or the Sunnat. Our Prophet (sall-Allahu 'alaihi wa sallam) said that he who would draw wrong meanings would become a kafir. Because of this great danger, even the aimmat al-madhhab learned the meanings in the Book and the Sunnat from as-Sahabat al-kiram and employed ijtiḥad in accordance with these correct meanings. Dislike for these correct meanings and correct ijtiḥads means dislike for Islam, which makes one a zindiq. Al-Imam al-azam's saying, "It is not permissible for anyone who does not know my documentary evidences to issue fatwa according to my ijtiḥad," shows that Ibn 'Abidin has adopted his statement from al-Imam al-azam. It proves that Ibn 'Abidin's book is dependable and very sound. The taqlid of an imam al-madhhab does not mean to turn away from the Book and the Sunnat. It means to adapt oneself to the correct meaning deduced by the imam al-madhhab and not to attempt to draw wrong meaning from the Book and the Sunnat. The aimmat al-madhhab established methods and principles showing how to deduce meanings from the Book and the Sunnat and each of them taught them to the mujtahids in his own madhhab. Muqallids, especially the ordinary people among muqallids, like the reformer, are very far from knowing or understanding these methods and principles and from performing ijtiḥad. Ibn 'Abidin (rahmat-Allahi 'alaihi) never said that it was haram for mujtahids to infer rules from the Book and the Sunnat, but he said that, for the ignoramuses like the reformer who have not reached the grade of ijtiḥad, it was haram to infer rules. Our Prophet (sall-Allahu 'alaihi wa sallam) declared, "He who infers rules from the Qur'an al-karim through his own opinion becomes a kafir." Al-Imam al-azam Abu Hanifa, too, said that it was not permissible for the ignorant who are not in the grade of ijtiḥad to issue fatwas. The religion reformer, too, writes this fact as quoted above. Then, Hadrat Ibn 'Abidin is absolutely right. Hadrat Sayyid 'Abdulahakim-I Arwasi, al-wali al-kamil wal-mukammil, the profound alim cognizant of the four madhhabs down to their subtle particulars, said, "Of the books of fiqh in the Hanafi madhhab, *Radd al-mukhtar* [by Ibn 'Abidin] is the most useful and valuable one. Its every word is a proof; its every decision is a document." What else can a person who speaks ill of and slights such a basic book of Islam be, if he is not a zindiq? Ibn 'Abidin was a great alim of fiqh in the Hanafi madhhab. He took his every word, his every decision from the mujtahids who had taken them from al-Imam al-azam, and, this great imam from the Book and the Sunnat. As it is seen, any Muslim who follows the rules conveyed by Ibn 'Abidin, in fact, follows the Book and the Sunnat. But he who does not want to follow Ibn 'Abidin follows not the Book or the Sunnat, but his own fancies, the desires of his nafs. The Qur'an al-karim and ḥadith ash-Sharif say that

such a person will go to Hell. Let us say again that the statement, "It is not permissible to act upon the Book and the Sunnat while there is the fiqh," has been fabricated by religion reformers. Neither an alim nor a Muslim has said or written so. It is written in religion reformers' books only.

As for raising the finger in salat, it is explained in detail in the third volume of Ma'arif as-sunan. Giving examples from many books, the book prefers the raising of the finger. However, Hadrat al-Imam ar-Rabbani, in the 312th letter of the first volume of his Maktubat, alluded to his deep penetration into the methods and principles of madhhabs and the superiority of mujtahids, and after quoting the hadiths showing that the finger was to be raised, he listed also the valuable fatwas informing that it was haram and makruh. With strong documentary evidences, he proved that it would be more prudent not to raise the finger. In this conclusion, he depended, again, upon the hadith ash-Sharif of Rasulullah, the Master of Mankind (sall-Allahu 'alaihi wa sallam). This letter in Maktubat fully exposed to view how meticulously the imams of Islam observed the matter for adapting themselves to a hadith ash-Sharif. Hadrat Ahmad Said al-Faruqi ad-Dahlawi, one of the 'ulama' of Islam and great men of tasawwuf of India, explained fully the comments of the 'ulama' of fiqh on the raising of the finger. He wrote in his sixty-third letter, "Some 'ulama', seeing that there were many narrations about it, said that it was a sunnat. Some others, seeing that the narrations were incongruous, said that the finger should not be raised. When there are two fatwas on a matter, one may do it according to either of them. The person who does the one way should not belittle or censure those who do the other way." As it is seen, the 'ulama' of fiqh ordered Muslims to respect one another's madhhabs. 'Ali al-Qari's speaking ill of al-Kaidani's fiqh book is not surprising; it is written in the book Al-fawa'id al-bahiyya that he was presumptuous against even such arch-stones of Islam as al-Imam ash-Shafi'i and Imam Malik, and that he was answered in a manner he deserved by Shaikh Muhammad Miskin. 'Ali al-Qari wrote a separate booklet to accuse Rasulullah's ('alaihi 's-salam) parents of disbelief and boasted about this booklet in his commentary on Shifa', and it is obvious that the commentaries and marginalias written by him on many valuable books are not worthy of making him an authority in Islam. Being an authority in Islam requires being a mujtahid. A non-mujtahids' attempting to judge the great personages of Islam means to overflow the measures of decency.

Ahmad Rida Khan al-Barilawi (d. India, 1340/1921) wrote: "'Ali al-Qari' denied in his book Minah ar-rawd that Rasulullah's (sall-Allahu 'alaihi wa sallam) blessed mother and father died as believers and said, 'To refute it, I wrote a separate booklet. In this booklet, showing proofs from the Book, the Sunnat, qiyas and ijma' al-Umma, I refuted what al-Imam as-Suyuti wrote in his three booklets.' Al-Imam as-Suyuti (rahmat-Allahi 'alaihi) wrote six booklets to prove that Rasulullah's (sall-Allahu 'alaihi wa sallam) blessed parents died as believers. This is not a subject of fiqh, that is, it is not a teaching that can be included in afal al-mukallafin and defined as halal, haram, sahih or fasid. Therefore, there is not any qiyas or ijma' about it. The disagreement between the 'ulama' on this matter is obvious. The great alim of Islam al-Imam as-Suyuti was thoroughly right. It is also surprising that 'Ali al-Qari' said he had shown proofs from the Book. The Qur'an al-karim does not mention it, neither openly nor figuratively. Furthermore, for pointing out any similarity between such matters and the things that were the causes of the descent of some ayats, one has to document it with hadiths. Al-Imam as-Suyuti was such a profound alim of Islam that he can never be compared to 'Ali al-Qari' and the like. He was much more gifted in distinguishing hadiths from one another and in knowing their 'illa, regal and ahwal than 'Ali al-Qari' and the like, who had no other way than keeping quiet or surrendering to his

writings. This great imam documented his writings with overwhelming and silencing evidences. If mountains understood the soundness of his documentation, they would melt." [26]*

37 - The religion reformer, at the beginning of the Eleventh Dialogue, writes on behalf of the preacher:

"We were prohibited from looking at and acting upon what we would see in any books other than the books of the scholars of our own madhhab. In fact, we were told that those writings of Kamal Ibn Humam, who was a mujtahidi fi 'l-madhhab, which disagreed with the rules of the madhhab, were not to be acted upon even if they would be based upon sound evidences."

It is ever possible that a preacher of Islam would say such absurd and mendacious things? But the religion reformer becomes so furious, so vindictive when attacking Ahl as-Sunnat that he overflows not only beyond knowledge and decency but also beyond reason and becomes unconscious with rage. Here, he touches upon one of the subtle matters of 'ilm al-usul al-fiqh, which could be explained briefly as follows: There have been seven grades for the fuqaha' (scholars of fiqh) of the four madhhabs. The first grade belonged to mujtahidi fi 'sh-shar'. In this grade were the four aimmat al-madhhab. They established the methods (usul) and principles (qawa'id) of their own madhhabs. In the second grade were the mujtahidi fi 'l-madhhab, the mujtahids belonging to a madhhab, such as the mujtahids among al-Imam al-azam's disciples, who deduced rules from documents by following the principles set by him. In the third grade were the scholars called mujtahidi fi 'l-masa'il, who deduced the rules for the matters that had not been mentioned by the imam al-madhhab and his disciples. They could not disagree with them. The 'ulama' such as at-Tahawi, Abu 'l-Hasan al-Karkhi, Shams al-aimma al-Halwani, Shams al-aimma as-Sarahsi and Qadi Khan were in this grade. In the fourth grade were the Ashab at-takhrij, who were not mujtahids. They explained the brief statements and unclear rules of the mujtahids. Ar-Razi was one of them. In the fifth grade were the Ashab at-tarjih, who classified the narrations in the order of their soundness. So were al-Quduri and al-Marghinani, the author of Al-hidaya. In the sixth grade were the Ashab at-tamyiz, who distinguished the qawi, daif, zahir and nadir narrations from one another. The authors of the books Kanz, Mukhtar and Wiqaya were among them. Those who were in the seventh grade could not do any of these; none of them could issue a fatwa disagreeing with the madhhab unless there was urgency or difficulty. The religion reformer distorts this and claims that it was prohibited to read or to act upon a book that did not belong to one's own madhhab. Whereas, any Muslim, like the scholars mentioned above, may read and learn the book of any madhhab he wishes. He may transfer himself to another madhhab if he wants to. When there is difficulty, that is, urgent necessity, everybody can do the easy ways (rukhsas) permitted in his own madhhab. If he cannot, he may do the easy ways in another madhhab, thus getting rid of the difficulty. However, when doing an affair in accordance with another madhhab, he has to do the commands and abstain from the prohibitions pertaining to that affair in that madhhab. For this reason, he has to have learned the points which are necessary in that madhhab. Ibn 'Abidin writes at the beginning of the third volume of Radd al-mukhtar that Ibn Humam was one of the Ashab at-tarjih. That is, contrary to what the religion reformer says, he was, let alone being a mujtahid mutlaq, not a mujtahid at all. Like any muqallid, he, too, had to follow a madhhab. The religion reformer has said before that such scholars as Ibn 'Abidin were the imitators of the imitators because they followed such muqallids as Ibn Humam. And now he attempts to blame them by saying that they did not follow them. He does not know what to do to belittle Ahl as-Sunnat! The books written by the scholars of Ahl as-Sunnat tell everything plainly. For example, the great scholar Hadrat Ahmad ibn Hajar al-Makki,

in his *Al-fatawal-hadithiyya*, explained whether a person who follows a madhhab may follow another madhhab or not:

"Imam Abu 'l-Hasan 'Ali as-Subki (rahmat-Allahi 'alaih) says that there are seven different cases of following another madhhab: 1) If a person believes that the *ijtihad* of another madhhab on a certain matter is more dependable than that of his own madhhab, it is permissible for him to do that matter in accordance with that madhhab. 2) A person who cannot know which of the two imams of madhhabs is more hitting in his *ijtihad* on a certain matter may do that matter in accord with either of these madhhabs. If he prefers the madhhab other than his with the purpose of a religious precaution, for example, with the view of avoiding the haram, his action will be permissible without any *karaha* (anything disliked by the Prophet). If he has a different intention, it will be *makruh*. 3) Though it is permissible to follow another madhhab showing an easy way in something which one needs to do, it is *wajib* for him to follow one of the two imams whose documentary evidence, he believes, is stronger. 4) It is not permissible to follow another madhhab without any need and because of the desire to do the easy way without knowing which of them is stronger. If one does so, one will have obeyed not Islam but one's own desire. 5) It is not permissible to do one's affairs in accord with the collection of the *rukhsas* of madhhabs since it is against Islam to do so. 6) By consensus, it is not permissible to do an affair in accord with more than one madhhab if it is not *sahih* in one of these madhhabs. It is *daif* (not probable) that Kamal ibn Humam said it was permissible. 7) While the effects of something which one has done in accordance with one madhhab are still going on, one is not permitted to follow another madhhab. For example, if a person, because there is the right of *shuf'a* [27]* in the Hanafi madhhab, follows the Hanafi madhhab and buys his neighbor's house from the person who has bought it before, he cannot follow the Shafi'i madhhab in doing anything concerning this house."

38 - The religion reformer says:

"It is haram to follow a *muqallid*. A person who has heard a *sahih* hadith cannot be told to compare this hadith with so and so's *ijtihad* and to act upon it if it is in agreement with it. He can be told to investigate if it is *mansukh*. But this is a job for an expert. Those who are not experts should obey the ayat, "Those who do not know should ask those who know!" and ask those who are experts. It is good for a person to love all the *mujtahid* imams and to follow each of them in cases in which he is sure they agree with the *Sunnat*."

Certainly it is haram to follow a *muqallid*. But, believing and acting upon the information given by a Muslim who is *muqallid* does not mean following him. A person cannot be told, "Compare this hadith with so and so's *ijtihad* and act upon it if it is in agreement with it." But he can be told, "Compare what you understand from this hadith *ash-Sharif* with the *ijtihad* of your madhhab's imam. If they are unlike each other, act in accord not with what you understand but with what your madhhab's imam understood." Sanaullah-i PaniPuti (rahmat-Allahu ta'ala 'alaih), a great Islamic scholar of India who died in 1225 A.H. (1810), said in the *tafsir* of the 64th ayat of Surat al 'Imran in *Tafsir-i mazhari* written by him in 1197: "If one encounters a *sahih* hadith, and if it is known that it is not *mansukh*, and if a fatwa of al-Imam al-azam Abu Hanifa (rahmat-Allahi ta'ala 'alaih), for example, is not consistent with it while one of the other three madhhabs has an *ijtihad* consistent with this hadith, one who is Hanafi has to practice not the fatwa of his imam but this hadith by following the other madhhab which employed *ijtihad* according to this hadith, [28]* because Abu Hanifa said, 'If you see a hadith or a saying of a Sahabi, avoid my fatwa and follow it!' Thus, one will have not ignored *ijma'* since the scholars of the Ahl as-Sunnat have had solely the four madhhabs since the fourth century. Other than these four, there is no madhhab for Sunni Muslims to follow in '*ibadat*. By *ijma'*, words which do not conform

with one of these madhhabs are batil (wrong). The hadith says, 'The statement reported unanimously by the Umma cannot be heretical or false.' The 115th ayat of Surat an-Nisa declares, 'We will throw into Hell the dissenter from the believers' path.' It was improbable and impossible for the imams of the four madhhabs and the great scholars trained by them to skip even one hadith. By ijma', a hadith is of mansukh or tawil if none of them has followed it." Hence, when one sees that an ijtihaad of an imam al-madhhab is inconsistent with a hadith, one should say, "The imam concluded that it was of mansukh or tawil," rather than saying, "He did not hear or follow it." The religion reformer, as quoted in the 30th article, has said, "The usual scholars' deducing the necessity of taqlid from the ayat, 'If you do not know, ask those who know!' is a fruitless and unsound deduction and reasoning." Here, however, he says, "Those who are not experts should obey the ayat, 'Those who do not know should ask those who know!' and ask those who are experts."

39 - By making puns upon the words in the twelfth dialogue, the religion reformer tries to deceive Muslims:

"When al-Imam ash-Shafi'i said to a person who asked him a question, 'Rasulullah said so,' the person said, 'And you, too, admit this decision, don't you?' Al-Imam ash-Shafi'i said, 'If I do not venerate the statement that comes from Rasulullah down to me, which part of the earth will accept me?' Therefore, imams prohibited taqlid and showed the door to ijtihaad. An ijtihaad disagreeing with a hadith will be put aside. Al-Imam ash-Shafi'i always said, 'If you find any sahih hadith, let me know so that I can practice it!' It is not permissible to attribute a statement disagreeing with a hadith to al-Imam ash-Shafi'i. 'Izz ad-din ibn 'Abd as-Salam, well-known as Sultan al-ulumah', said, 'So astonishing it is for a faqih to persist in following his own madhhab instead of another madhhab the imam of which obviously hit the right point [in his ijtihaad], though he has realized that his madhhab is weak. He supposes that reality, hittingness, is in his own imam only. Such people have been blindfolded with the taqlid so much that they are in this state now. There is no similarity between these and the Salaf.' "

And he says through the preacher's mouth:

"This great scholar's words are reasonable. But most fuqaha' were fixed on their madhhabs. These fellows preferred being a Hanafi or Shafi'i to being a Muhammadi."

The religion reformer himself affirms his own word. Certainly, so should be the freemasonic tactics! How have the freemasons spread all over the world? Haven't they achieved it because of this mendacious, deceitful policy of theirs? But they cannot deceive Muslims who have read the books of 'ilm al-hal. The scholars of Ahl as-Sunnat wrote necessary answers to their tricky writings and despised them all. One of these valuable books is Hadrat Yusuf an-Nabhani's Hujjat-Allahi 'ala 'l-'alamin. [29]* But it is feared that those who do not know these answers or who have not read them may get deceived and fall down into the abyss. That is why we took to writing. In order to prevent young men of religious profession from being carried away by this destructive gale and led into calamity, we had to answer these lies. For doing this, we deemed it suitable to translate passages also from the books Shawahid al-haqq and Siham as-sa'iba li Ashabi 'd-da'awi 'l-kadhibah in our various books.

As Hadrat al-Imam ash-Shafi'i said, every Muslim certainly obeys every sahih hadith. There is not a Muslim unaware of this. It is surprising that the religion reformer writes this as a support for his allegations; in fact, he uses it as a mask, and it has nothing to do with taqlid or ijtihaad. It is a statement which any Muslim would say.

Another slander of the religion reformer which he repeats frequently is: "An ijtihaad disagreeing with a hadith should be put aside." When ijtihaads were employed by the aimmat al-madhhab, the

there were some hadiths that were not known to them. When such hadiths appeared, the mujtahids who were their disciples put aside their masters' ijtihads that disagreed with these hadiths. For, all the four 'aimmat al-madhahib had commanded them to do so. As quoted above, the religion reformer also writes some such commands of al-Imam ash-Shafi'i. No new hadith could be found now, so there is not the question of any hadith disagreeing with ijtihads. All the hadiths have been reported. Basic books of Islam do not contain any hadith disagreeing with the hadiths which are sahih. There have been those hadiths left now from which mujtahids did not deduce rules because they were mansukh or because there were not sufficient witnesses for their soundness. There might certainly be disagreement between ijtihads and them, but all of such ijtihads were deduced from hadiths that are sahih.

Hadrat Sana'ullah-i PaniPuti wrote in 1197: 'Allahu ta'ala declares, 'Obey the Ulu 'l-amr.' For this reason, it is wajib to obey the commands which are compatible with Islam, of 'alims, walis, sultans and governments. To obey them in those cases not compatible with Islam means to make them partners with Allahu ta'ala. Al-Bukhari, Muslim, Abu Dawud and an-Nasa'i told that Hadrat 'Ali (radi-Allahu 'anh) said, 'Nobody should be obeyed in anything which is a sin. One should obey in cases compatible with Islam.' A hadith ash-Sharif declares, 'The creature should not be obeyed in something which is disobedience to the Creator.' It is not permissible to oppose or revolt against those orders and laws of the government which are disobedience to the Creator. It is a grave sin to cause disunion (fitna). A Muslim disobeys neither the Creator nor the government. He does not commit sin or crime. It is always very easy to achieve this. If, for instance, a Hanafi learns a sahih hadith which has not been abrogated, and if he finds out that the ijtihad of al-Imam al-azam Abu Hanifa disagrees with this hadith, and if one of the four madhhabs has an ijtihad compatible with this hadith, it will be wajib for him to follow this hadith. If he did not follow the hadith, he would have made the imam al-madhhab a partner with Allahu ta'ala. Al-Imam al-azam Abu Hanifa said, 'I venerate every hadith of Rasulullah ('alaihi 's-salam) highly. I regard the words of as-Sahabat al-kiram, too. The words of the Tabiin are like our words.' Al-Baihaki quotes these comments of al-Imam al-azam in his book Al-madkhal. Al-Imam al-azam is reported in Rawdat al-'ulama' as having said, 'If there is a hadith or a saying of a Sahabi, give up my word.'

"As we were explaining above that it was necessary to give up the imam al-madhhab's ijtihad and to follow a hadith, we said, 'If one of the four madhhabs has an ijtihad compatible with this hadith,' for, one will have deviated from the ijma' al-Umma if there is no ijtihad compatible with that sahih hadith. After the third or fourth Islamic century, only four of the madhhabs of Ahl as-Sunnat wal-Jamaat have survived, others being forgotten. Islamic scholars have reported unanimously that a word which disagrees with one of these four madhhabs is not sahih. A hadith ash-Sharif declares, 'A word which is said through ijma' by my Umma cannot be heresy,!' Allahu ta'ala declares in the 114th ayat of the Surat an-Nisa', 'We will drag the person who deviates from the believers' path along the direction to which he has deviated, and then We will throw him into Hell.' It should be known very well that it is impossible that the four aimmat al-madhahib and the great scholars among their disciples might have not heard of one of the hadiths which are sahih. If none of those scholars based his ijtihad on such a hadith, then it had been abrogated by another hadith or it was a kind of hadith that had to be explained away. None of the great men of tasawwuf deviated from the four madhhabs. To deviate from the four madhhabs means to deviate from Islam. When visiting the graves of awliya' and martyrs, it is not permissible to prostrate towards their graves, to go around their graves, to light candles on them, to perform salat there or to gather around the graves every year like celebrating a kind of feast, which are sinful actions

ignorant people do. These have been prohibited in many hadiths." [30]* Every Muslim has to follow one of the four madhhabs. [31]* If a hadith disagreeing with an ijtiḥad of an imam al-madḥhab is encountered, it should be known that it was seen by him or by the mujtahids who were his disciples and that it was found to be mansukh or its soundness was not certain because it lacked documentation. It should be thought that the ijtiḥad was deduced from another saḥih hadith. Then, there exists no saḥih hadith today which is not written in the books of Ahl as-Sunnat. It should not be forgotten that for erroneous ijtiḥads and those who follow them, too, there will also be given thawab. During the present time there is no ijtiḥad disagreeing with any saḥih hadith, in any of the four madhhabs. Ibn 'Abidin, at the beginning of the chapter on wudu', wrote, "It is not necessary to seek the documentary evidences for the narrations coming from mujtahids." Muslims are not commanded to seek or learn the documentary evidences of the mujtahid. They are commanded only to follow him. The ayat above shows this fact clearly. For this reason, it is not permissible to disapprove of any ijtiḥad. To disapprove of any ijtiḥad means to disapprove the ayat or the hadith from which it was deduced. Everybody should believe that his own madḥhab is correct. A scholar who understands that his own madḥhab is weak and another madḥhab is more hitting should transfer to the other madḥhab. As a matter of fact there has been no scholar who did not do so; no faqih has been seen to be "fixed" on his own madḥhab. [32]*

As a doctor's taking such titles as neurologist or internist does not mean for him to give up being a doctor, so being a Shafi'i or a Hanafi does not mean to give up being a Muhammadi, for both the Shafi'is and the Hanafis are Muhammadis. To be Muhammadi, it is necessary to be Shafi'i, or Hanafi, or Maliki, or Hanbali. In fact, among members of the heretical seventy-two groups, the ones whose iman have not been corrupted are Muhammadis. He who is not Muhammadi is a disbeliever. With the quoted statement of his, the religion reformer says "disbelievers" about millions of Muslims. It would be insufficient however much could be written to tell about the baseness of the person who said those words. It must be understood that he who says so against Muslims is either vulgarly ignorant or a zindiq hostile to Islam.

40 - The religion reformer, in a fury which drives him into a loss of words, says:

"Those persons who care for no one who tells the truth have said that taqlid exists because of discussions, desire for fame, personal advantages and being accustomed to it.

"Al-Imam as-Suyuti said that ijtiḥad was fard kifaya in every century. It is fard that there be a mujtahid in every century. They should be absolute (mutlaq) mujtahids. It is wrong to say, 'There came no absolute mujtahid after the fourth [Islamic] century. There came a few absolute mujtahids later, yet because their ijtiḥads coincided with the ijtiḥad of the imam al-madḥhab who educated them, they were considered to be in his madḥhab.' Therefore, if a person follows an independent way of ijtiḥad without following any of the four madhhabs, no one will have the right to object to him. One of the absolute mujtahids educated in this manner was Hadrat Imam Muhammad ash-Shawkani who died in 1250 A.H. [1834]. His madḥhab is the strongest of the madhhabs that are known, and his words are the soundest."

The religion reformer claims that the scholars of Ahl as-Sunnat were afraid of telling the truth. He slanders; they always told the truth in every century. As everybody knows, many of them were martyred for this reason. There is no partisanship in Islam; why should we search for its causes, then? There are the four madhhabs today. None of them belongs to anybody. Each Muslim follows the madḥhab he likes, for, all four of them are right. All four are true. All four are Ahl as-Sunnat. All four are Muhammadi. All of those who follow the four madhhabs consider one another as brothers. The iman, the beliefs, of all of them are the same. Most of their

actions are the same, too. They are different in doing a few discordant affairs. Furthermore, this difference is a compassion, a blessing of Allahu ta'ala upon Muslims.

There are no men of religious duty who do not know the high religious status of Hadrat 'Abd al-Wahhab ash-Sharani, who was a great scholar, expert in batini and Zahiri knowledge. Only religion reformers refuse to accept his status. This exalted scholar wrote:

"The imams of the four madhhabs and all scholars who followed them said that every Muslim was free to adapt himself to any of the four madhhabs, that it was permissible to transfer oneself from one madhhab to another, and that one could follow another madhhab when there was kharaj (compulsory necessity). Allahu ta'ala decreed and predestinated in the eternal past that Muslims would part into four madhhabs and that this would be useful for His human servants. If He had not decreed so, it would not have been so, and His Messenger ('alaihi 's-salam) would not have said that this parting was of the Divine Compassion, and as He had prohibited parting in belief (itiqad), so He would have prohibited parting in actions (a'mal). Every affair has an 'azima (difficult way) as well as a rukhsa (easy way). An affair has its 'azima in one madhhab, while its rukhsa is permitted in another madhhab. A person who can do the azima is not permitted to pick out the rukhsas of the four madhhabs. Doing so means making a game of Islam. Rukhsas are for those who are unable to do 'azimas. Moreover, it is better for the able person not to do the rukhsa in his own madhhab, either. One should act upon 'azimas as much as he can. Non-mujtahids have to choose one madhhab and follow it in everything they do. When they reach a grade to infer rules from the Nass (ayats and hadiths) by way of nazar (careful examination) and istidlal (reasoning, convincing oneself with reasonable evidences), they must follow their own ijthads. This is stated in Imam Ahmad ibn Hanbal's saying, 'Obtain your knowledge from the source your imams did. Don't go on with the taqlid.' Abu Muhammad al-Jawini (d. 478/1085) wrote in his book Muhit, 'It is wara' and taqwa for capable people to do the 'azimas of the four madhhabs and it is very good. It is permissible for incapable people to do the rukhsas of the four madhhabs, but all the requirements of a rukhsa in a madhhab should be fulfilled.'

"Al-Imam as-Suyuti says: 'There are two kinds of mujtahids: mujtahid mutlaq and mujtahidi fi 'l-madhhab. A scholar who is a mujtahidi fi 'l-madhhab does not follow the imam of his own madhhab; he issues a fatwa as a result of his own inference, but he has to look for the documentary evidence according to the principles (qawa'id) of the imam of the madhhab. He cannot go beyond these principles. No mujtahid mutlaq came after the imams of the four madhhabs. That is, no scholar claimed to be a mujtahid mutlaq. Only Muhammad Jarir at-Tabari claimed to be so, yet no scholar admitted his claim.'

"When Shaikh 'Izz ad-din ibn Jamaat issued a fatwa for a matter in accordance with another madhhab, he would always include all the conditions concerning that affair required by that madhhab's imam and state that the conditions were to be fulfilled, and would add, 'If you do not do them, it will not be sahih as an 'ibada,' for, doing the rukhsas of madhhabs is permissible only when there is hardship in doing 'azimas, and with proviso that one shall fulfill all their conditions.

"If one's hand touches a woman [he is and/or was permitted to marry with nikah], his ablution breaks according to the Shafi'i madhhab but it does not in the Hanafi madhhab. When it is possible for a Shafi'i who has touched [such] a woman to perform an ablution again, it will not be sahih (valid, lawful) for him to perform salat with his broken ablution by following the Hanafi madhhab. His following the Hanafi madhhab in this respect requires the existence of a compulsory hardship; that is, it must be impossible for him to perform an ablution, again and he

has to do all the things that are fard and wajib in an ablution and salat according to the Hanafi madhhab." [33]*

The religion reformer, taking the scholars' comment that there may come mujtahidi fi 'l-madhhab in every century, claims that absolute (mutlaq) mujtahids who will not follow the four madhhabs will come. By saying that "hadrat" ash-Shawkani brought a new madhhab in this manner, he praises another religion reformer like himself. The great scholar Hadrat Sayyid Abdulhakim-i-Arwasi (quddisa sirruh) explained ash-Shawkani's real purpose in a letter, saying, "Ash-Shawkani and many other people like him were far from being authorities in Islam. Ash-Shawkani's words cannot be documents in religious affairs. You write that ash-Shawkani said that the tafsir of Ibn 'Abbas was not a tafsir at all. There is not such a tafsir book of Ibn 'Abbas. 'Abdullah ibn 'Abbas (radi-Allahu 'anhuma) did not write any book. Having attended the valuable sohbat of the Prophet, Master of the Universe ('alaihi 's-salam), and having seen Jabrail ('alaihi 's-salam), and being one of the most learned among as-Sahabat al-kiram ('alaihimu 'r-ridwan) he made some explanations on some ayats as well as on some hadiths. Our scholars of tafsir adopted these explanations and embellished their books of tafsir with them. One of them is the tafsir by al-Baidawi. Islamic scholars unanimously said that such tafsirs were of a very high grade. Ash-Shawkani's words should be corrected, and the one who will do it must know the subtle principles of 'ilm al-usul al-hadith. However, it is not known that ash-Shawkani reached such a high status in knowledge, for if he had reached it, he would not have said anything disagreeing with the principles of the great scholars." In fact, ash-Shawkani belonged to the Zaidi heresy. [34]*

When ash-Shawkani's books, for example, Irshad al-fuhul, are studied carefully, it will be concluded that he disguised himself in taqiyya, that is, he made himself known as a Sunni thought he was a Zaidi; for, it was obligatory for such heretics to disguise themselves in taqiyya while they lived among Ahl as-Sunnat. Throughout his book, among the names of Ahl as-Sunnat scholars, he wrote the names of and gave quotations from the scholars belonging to old heretical groups whose names and books were forgotten and whose instigations were suppressed, and he had them debate and tried to prove reformers and la-madhhabi ones among them to be right. For example, he claimed that absolute ijtihad would be employed till the end of the world. He wrote that Ibn 'Abd as-Salam, and his disciple Ibn Daqiq al-'id (d. 702/1302), and his disciple Ibn Sayyid an-nas, and his disciple Zain ad-din al-'Iraqi (d. 806/1404) and his disciple Ibn Hajar al-Asqalani and many others were absolute (mutlaq) mujtahids; thus, he surreptitiously attempted to abolish Ahl as-Sunnat and to make himself known as a mujaddid superior to all of them and as a mediator between 'ulama'. Today, young men of religious profession, seeing that he had read hundreds of books in Arabic, his mother tongue, and that he seemed to play the role of a mediator between the 'ulama', suppose this mulhid to be a mujtahid and, following him, dissent from Ahl as-Sunnat.

Muhammad ash-Shawkani wrote in his book Irshad al-fuhul:

"Taqlid means to admit someone's ra'y (opinion) or ijtihad without knowing his documents. To admit someone's narration (khabar) means to admit the words of the person whom he quotes. According to the majority of scholars, taqlid is never permissible in a'mal. Ibn Hazm said that there was unanimity on this. Al-Qurafi said that it was so in the Maliki madhhab. Ash-Shafi'i and Abu Hanifa each said, 'Do not follow me!' There is the unanimity that it is not permissible to follow the dead. It is surprising that the scholars of usul had not conveyed this. Many muqallids of the four aimmat al-madhahib say that taqlid is wajib for the 'ami (ordinary Muslim). Since those who say so are muqallids, their words cannot be documents. There was no taqlid during the

time of as-Sahaba and the Tabiin. They learned the Book and the Sunnat by asking one another. In fact, the ayat, 'Ask those who know!' means 'Ask what the Divine Rule is.' It does not mean to 'ask about the opinions of those who know.' The ayat, 'Refer the things on which you disagree to Allah and to His Messenger,' prohibits taqlid. Rasulallah, whenever he sent a Sahabi to somewhere, would say, 'When you cannot find [the solution of] something in the Sunnat, judge about it by finding it out through your own ra'y!' A person who follows a mujtahid will have made him the possessor of Islam, which belongs to Rasulallah."

Ash-Shawkani's statement "According to the majority of scholars, taqlid is never permissible in a'mal," is his own opinion, in which he misinterprets the fact that the mujtahids' taqlid of one another is not permissible. He gives reference from such a disunionist as Ibn Hazm (d. 456/1064). The four aimmat al-madhhab never said that ordinary Muslims should not imitate others. We have written about this already. And the idea "it is not permissible to follow the dead," is one of the beliefs in Shiism to which as-Shawkani belonged. That he is surprised at Ahl as-Sunnat scholars' not holding the same idea shows that he was a heretic who held much to this Shiite belief. And his reference that since the scholars of fiqh belonging to the four madhhabs "are muqallids, their words could not be documents," shows that he is confused because of his own heresy and excessive bigotry. Whereas, he admits in his first two sentences that a scholar of fiqh who is a muqallid follows the imam al-madhhab and does not speak from himself, and his words are the imam al-madhhab's words, which, as he himself means in his tenth sentence, are documents. It was certainly true that the taqlid was unnecessary during the time of as-Sahabat al-kiram, since they all were mujtahids. But there are thousands of examples, listed in many books, showing that the muqallids among the Tabiin were much greater than mujtahids. By writing that Rasulallah (sall-Allahu 'alaihi wa sallam) commanded the Sahabis whom he sent as judges to other places to judge in accordance with their own ra'y, ash-Shawkani rebuts his own claims. Allahu ta'ala makes him, too, prove that Ahl as-Sunnat is right.

As it is seen, the la-madhhab and religion reformers speak through the tongue of ash-Shawkani. In order to deceive Ahl as-Sunnat, the reformer represents a heretic, an enemy of Ahl as-Sunnat, as a mujtahid mutlaq. It is written in Al-usul al-arba'a that ash-Shawkani did not belong to a madhhab, that he said "disbeliever and polytheist" about one who followed a madhhab, and that the la-madhhab regard him as a mujtahid.

FOOTNOTES

[25] See the chapter on ghusl in the book Endless Bliss, IV.

[26] Al-mustanat al-mu'tamad. The author, Ahmad Rida Khan al-Barilawi, as an 'alim in the Hanafi madhhab, shows that 'Ali al-Qari' (d. Mecca, 1014/1606), who was also a Hanafi, was wrong and had no authority in Islam, and defends and praises al-Imam as-Suyuti, who belonged to the Shafi'i madhhab. The 'ulama' of Islam have always done the same and defended the right, paying no attention to the difference of madhhabs. The upstart reformers, however, attack on the Ahl as-Sunna by attributing the groundless stories in the books of their la-madhhab friends and the slanders in the books of the enemies of the Ahl as-Sunna to Ahl as-Sunna. And, with the view of blemishing the scholars of fiqh and the most valuable books of the madhhabs, Rashid Rida calls on such a person as 'Ali al-Qari', who was as excessive as to say "disbelievers" about the blessed parents of our master Rasulallah (sall-Allaahu 'alaihi wa sallam), as a witness for himself.

[27] 'Shuf'a' is the right or claim of pre-emption in respect of a house or land of which one is part-owner or which adjoins one's own property. For more detail, see 39th chapter of Endless Bliss, II.

[28] Abu Hanifa (rahmat-Allahi 'alaihi), seeing that this hadith had ta'wil (inexplicit meanings), followed another hadith with a clear meaning. If one of the four madhhabs has followed a hadith, we have to follow it, too.

[29] See the translation from this book in Belief and Islam, p. 49-55.

[30] Sana'ullah-i Paniputi, Tafsir al-Mazhari, in the tafsir of the 64th aayat of the Surat al 'Imran.

[31] It is written in the books Bahr ar-ra'iq, Hindiyya and Al-basa'ir that it is wajib for every non-mujtahid to follow one of the four madhhabs, that he does not belong to Ahl as-Sunna if he does not follow one of them, and that he is a heretic or a disbeliever if he does not belong to the Ahl as-Sunna. The related passages from these books have been reprinted in Istanbul.

[32] See the preface to Al-Mizan al-kubra for the name of many of those scholars who changed their madhhabs.

[33] 'Abd al-Wahhab ash-Sha'rani, Al-mizan al-kubra, the preface.

[34] Muhammad ibn Ahmad Khalaf, Mufti of Kuwait, Jawab as-sa'il. p. 69.

ANSWERS TO 41-46th STATEMENTS

41 - In the Thirteenth Dialogue the reformer says:

"Imam Ahmad said to Abu Dawud, 'Do not follow anybody in the religion! Take what is conveyed from as-Sahaba! You are free to adapt (tabi') yourself to those who came after as-Sahaba.' 'Adaptation' does not mean to 'follow' (taqlid). Taqlid means to follow a person's words or opinions without knowing where he has taken it from, without seeing his proofs. The Hanbali madhhab is the madhhab of the hadith. None of the scholars who adapted themselves to this madhhab gave up the hadith in return for their imam's opinions. Taqlid makes intellect useless. He who compares the deductions (ra'y) or ijtihaads of scholars with the Nass and then gives up the ones disagreeing with the Nass will not have given up the words of scholars. Neither it is fard to follow ijtihaads, nor those who do not follow them will be sinners or disbelievers. The imams or their disciples did not say that it was necessary to admit their deductions or ijtihaads. Imam Abu Hanifa said, 'This is my ijtihaad. If there should be anyone to say the better I will follow him.' When Harun ar-Rashid wanted to command everybody to follow the ijtihaads of Imam Malik, the imam said, 'Do not do that! A hadith which is not known at some place is known at some other place.' A hadith reported by only one person denotes supposition. Such a hadith, even if it is sahih, is to be given up if it is against the public advantage. The Sunnat will not be abandoned by doing so. It will have been omitted because strong evidence against it has been seen. So is the case with Hadrat 'Umar's ijtihaad upon divorce and mut'a. Hadrat 'Umar cannot be said to have opposed to the hadith."

He boasts of himself by writing through the preacher's tongue:

"O you virtuous young man! I now appreciate your deep and extensive knowledge."

He writes again through the preacher's tongue:

"The harm of taqlid, even if it were only getting stuck into the books of one's own madhhab and neglecting the books of hadith, will prove it [taqlid] wrong."

Not only Imam Ahmad but also the other aimmat al-madhahib said to their disciples, "Do not follow anybody, not even me. Take what is conveyed from as-Sahaba," because there were mujtahids among their disciples. Mujtahids had to do so. And the statement, "You are free to adapt yourself to those who came after as-Sahaba" is a lie, for, a mujtahid was not permitted to follow another mujtahid. Hadrat 'Abd al-Wahhab ash-Sharani wrote in Al-mizan al-kubra:

"An alim in the grade of ijtiḥād, that is, a scholar who can find out the adilla and infer rules from them, is not permitted to follow somebody else. However, according to the 'ulama', it is wajib for an ordinary Muslim to follow a mujtahid. They said that if a non-mujtahid Muslim did not follow a mujtahid, he would deviate from the right path. All mujtahids inferred rules from the documentary evidences they found in Islam. No mujtahid has ever talked out of his own opinion concerning the religion of Allahu ta'ala. Each madhhab is like a tissue woven with the threads of the Book and the Sunnat. Anybody who is not in the grade enabling him to employ ijtiḥād has to choose and follow any one he likes of the four madhhabs, because they all show the way leading to Paradise. A person who speaks ill of any of the aimmat al-madhahib shows his ignorance. For example, it was said unanimously by all the early 'ulama' and their successors that al-Imam al-azam Abu Hanifa Numan ibn Thabit (rahmat-Allahi 'alaih) had had very great knowledge and wara', had worshiped much, and had been very meticulous and prudent in deducing rules. One should trust oneself to Allahu ta'ala against saying, 'He mixed Allahu ta'ala's religion with words disagreeing with the Book and the Sunnat by inferring from his own opinion and point of view,' about such an exalted imam. Every Muslim should be reverent towards the aimmat al-madhahib. The high status of al-Imam al-azam Abu Hanifa has been realized only by the great awliya' who were the possessors of kashf."

Claiming that the Hanbali scholars did not give up the ḥadith is a vituperation against the other three aimmat al-madhahib. As we have quoted before, the religion reformer, too, said, "Each imam al-madhhab said that his ijtiḥād should be given up when a sahiḥ ḥadith was found." Now he denies it. And the statement, "Taqlid makes intellect useless," reflects the vulgar ignorance of the person who says so. Allahu ta'ala's religion is above intellect, comprehension and realization. If intellect is compelled to go up into it, its wings will fail and it will then become useless. The most effective medicine to protect the intellect in religious matters is to follow mujtahids. Comparison between scholars' ra'y or ijtiḥād and the Nass is a task which can be done by mujtahids only. For us, the ignoramuses, who know nothing of ijtiḥād or of the knowledge of tafsir or ḥadith, there is no other way than admitting and believing the greatness of an imam al-madhhab and to follow him. It was said unanimously by the 'ulama' of Islam that it was wajib for us ordinary people to follow an imam al-madhhab. [35]* The one who does not adapt himself to an imam al-madhhab's ijtiḥād becomes a sinner. It is written in the books of fiqh that the one who does not admit a decree which has been given unanimously by the four madhhabs and which has spread over every country will become a non-Muslim. [36]* Al-Imam al-azam Abu Hanifa (rahmat-Allahi 'alaih) said about his own ijtiḥads, "This is my ijtiḥād. I have done what I could. If anyone does better than this, it is more probable that he is right." But he did not say, "I will follow him." There are those things which were decided to be ḥalal, ḥaram or wajib by the aimmat al-madhahib, though they were not explained clearly in the Qur'an al-karim or the ḥadith ash-Sharif. They did not give any decision when they could not find hints in the Qur'an al-karim or the ḥadith ash-Sharif. They were like the stars in the sky. Others are like the people walking about on the earth. The latter, seeing the former's reflection on the surface of water, think that they know them. Harun ar-Rashid, the Khalifa, visited Imam Malik and said, "I want to spread your books everywhere so that the whole Umma should follow only these books." Hadrat Imam said, "O Amir al-Muminin (the Head of Muslims)! The disagreement between the disagreement of scholars is Allahu ta'ala's compassion upon the Umma. Every mujtahid will follow the evidence which he knows as sahiḥ. The rules deduced by them all guide to the right path. They are all in the way of Allahu ta'ala." Thus, he meant that all the madhhabs and mujtahids were on the right path. Strange to see, the religion reformer, who insists on saying that not ḥadiths but

ijtihad should be given up, claims now that hadiths which are daif should be given up in muamalat. Al-Imam al-azam Abu Hanifa, when employing ijtihad, would prefer a hadith daif, and even the words of any Sahabi, to his own ra'y. A daif hadith can be a document (dalil) only for supererogatory (fada'il) 'ibadat; in other words, the supererogatory 'ibadat can be performed also according to such hadiths. For the 'ibadat that are fard, wajib or sunnat muakkada, only those hadiths that are mashhur and sahih can be documents. While looking for such a document for an affair, or while employing ijtihad on an affair which had not been explained in an ayat or in such hadiths, in other words, while looking for the document of an affair similar to the affair in question, al-Imam al-azam Abu Hanifa would prefer a daif hadith to his own ra'y; that is, he would prefer the document shown by a daif hadith to his own deduction. For, the hadith ash-Sharif written in Al-madkhal by Imam al-Baihaki declares, "It is fard for all of you to follow the Qur'an al-karim. It is not excusable for any of you to abandon it. In those matters which you cannot find in the Qur'an al-karim, follow my sunnat! If you cannot find them in my sunnat, either, follow the words of my Companions! For, my Companions are like the stars in the sky. You will find guidance to the right path if you follow any of them. Disagreement among my companions is [Allahu ta'ala's] compassion upon you." This hadith ash-Sharif shows that the one who follows any of the four aimmat al-madhahib will find guidance to the right path. And this documents the fact that all the four madhhabs guide to the right path. The religion reformer's referring the ijtihad on divorce and mut'a [37]* to Hadrat 'Umar (radi-Allahu 'anh) is untrue, for no Sahabi disagreed with him, thus the unanimity of as-Sahabat al-kiram was formed.

It is also surprising that, to him, taqlid of a madhhab means to give up reading the books of hadith. All of those who wrote, explained and published thousands of books of hadith filling up the world's libraries today, were Ahl as-Sunnat, each of whom followed a madhhab. Imam Hamdan ibn Sahl (rahmat-Allahi 'alaih) wrote: "If I were a Qadi (judge), I would imprison two kinds of persons: one is he who reads books of hadith but does not read books of fiqh, and the other is he who reads books of fiqh but does not read books of hadith. Don't you see how fast our aimmat al-madhahib held to the knowledge of hadith and how hard they studied fiqh, or that they did not content themselves with only one of them?" All the scholars of the Ahl as-Sunnat disapproved and prohibited speaking from one's own angle of comparison (qiyas) and deduction (ra'y) on Allahu ta'ala's religion. Who disapproved of it most was al-Imam al-'Azam Abu Hanifa (rahmat-Allahi 'alaih). He and the other aimmat al-madhahib are quoted on this subject in Al-mizan al-kubra. Does it befit a Muslim to say, "In their ijtihad they disagreed with the Nass and employed ijtihad incompatible with the hadith through deduction and comparison," about these scholars who said just the opposite? It is not permissible even to think so about our aimmat al-madhahib, who were Rasulullah's (sall-Allahu 'alaihi wa sallam) inheritors. Those who say so, in fact, deny the hadiths declaring that they were his inheritors, and thus give up the hadith ash-Sharif. Furthermore, by doing so they think ill of and slander Muslims. Both of them are grave sins. Because they perpetrate haram, they should repent before Allahu ta'ala.

42 - The religion reformer says at the end of his book:

"The taqlid of someone is a huge obstacle against knowledge and intellect. Not all the rules deduced through ijtihad by mujtahids originated from the same source. Some were deduced from the Book, while others from the Sunnat. Therefore, there are different views on some matters."

Having involved himself in a great matter which he could never cope with, the religion reformer now gets confused. The poor man, who can never tolerate Muslims' following the aimmat al-madhahib by obeying the above-quoted hadith ash-Sharif and the ayat quoted several times before, being unable to find any reason based on knowledge and intellect for blaming taqlid, says

that taqlid obstructs knowledge and intellect. We answered this claim of his in the previous article. Is he a Muslim or an enemy of Islam who says that obeying the commands in the ayat and the hadith causes such harms? We leave the answer to the understanding and reason of our dear readers. Hadrat 'Abd al-Wahhab ash-Sharani wrote in his work *Al-mizan al-kubra*:

"O my Muslim brother! Meditate well! If Rasulullah (sall-Allahu 'alaihi wa sallam) had not explained what had been revealed briefly and symbolically in the Qur'an al-karim, the Qur'an al-karim would have remained concealed. If our aimmat al-madhahib (rahmat-Allahi 'alaihim ajmain), who were Rasulullah's (sall-Allahu 'alaihi wa sallam) inheritors, had not explained the brief hadiths, the Prophet's Sunnat would have remained concealed. Therefore, the scholars of each century, by following Rasulullah (sall-Allahu 'alaihi wa sallam), explained all the brief hadiths. Allahu ta'ala declares in the 44th ayat of the Surat an-Nahl, "You (the Prophet) shall explain (bayan) to mankind what I send down for them." 'Bayan' means 'to express the ayats of Allahu ta'ala in other terms, in a different way.' If the scholars among the Umma had been able to explain ayats and to interpret brief ayats and to infer rules from the Qur'an al-karim, Allahu ta'ala would have said to His Prophet, 'Tell them what is sent to you through the Angel,' and He would not have commanded him to explain. Shaikh al-Islam Zakariyya (rahmat-Allahi 'alaihi) said, 'If Rasulullah (sall-Allahu 'alaihi wa sallam) had not interpreted what had been declared briefly in the Qur'an al-karim and if the aimmat al-madhahib had not explained what had been communicated symbolically, none of us could have understood them. For example, if the Shari' (sall-Allahu 'alaihi wa sallam) had not explained how to perform a ritual ablution in his hadiths, we would not have been able to deduce from the Qur'an al-karim how to perform it. Similarly, the number of rak'as in each salat, the rules, cases and amount of nisab, the conditions and fard and sunnat acts of fasting, pilgrimage and zakat could not be inferred from the Qur'an al-karim. None of the symbolically revealed Qur'anic rules would have been understood if they had not been explained in the hadith ash-Sharif.

"It is a symptom of faction (nifaq) to struggle against the 'ulama' of Islam since it means to struggle to oppose and reject their proofs (dala'il). Allahu ta'ala declares in the 46th ayat of the Surat an-Nisa of the Qur'an al-karim, 'For having believed, they have to appoint you to be an arbitrator to settle the disputes among them, admit your decision and surrender.' This ayat signifies that those who are not pleased with Rasulullah's ('alaihi 's-salam) decision or with the commandments of Islam do not have iman. A hadith ash-Sharif declares, 'Do not quarrel or dispute in the Messenger's presence!' Since the 'ulama' are Rasulullah's (sall-Allahu 'alaihi wa sallam) inheritors, to quarrel or to dispute with the 'ulama' of his religion, to attempt to criticize their ijtihads, which are correct, means to dispute with him. As we have to believe and confirm all the revelations which he brought even if we cannot understand their ultimate divine causes and evidences, so we have to believe and confirm the knowledge conveyed from our aimmat al-madhahib, even if we do not understand their documentary evidences, since they are not against Islam. Despite the fact that there are different, even opposite principles in the religions of all prophets ('alaihimu 's-salatu wa 's-salam), we Muslims have to believe and acknowledge all of them as Prophets of Allahu ta'ala, since the 'ulama' declared it unanimously. The case is the same with the madhhabs. Non-mujtahids have to believe and acknowledge all the four madhhabs though they see that there are differences between them. A non-mujtahid's finding a madhhab as erroneous does not show that the madhhab is erroneous. Instead, it shows that he understands little and that he himself is erroneous. Al-Imam ash-Shafi'i said, 'To surrender oneself is half of iman.' Upon this, Hadrat Rabi' said, 'No, it is the whole of iman,' and al-Imam ash-Shafi'i admitted it. Again, al-Imam ash-Shafi'i said, 'A person with perfect iman does not speak on the

knowledge of usul. That is, he does not ask why it is that way and not this way.' When asked what was the knowledge of usul, he said it covered the Book, the Sunnat and ijma' al-Umma. This remark of his shows that we have to say that we believe all knowledge that has come from Allahu ta'ala and the Prophet as He has revealed. So should be the case with what has been conveyed from the 'ulama' of Islam; that is, we should say that we believe the words of our aimmat al-madhhahib without speaking on them, without arguing. Therefore, Imam Ibn 'Abd al-Birr (d. 463/1071) said, 'None of our aimma has been heard to command his disciples to follow a certain madhhab. They told them to follow fatwas of any madhhab they liked, for all the madhhabs are Allahu ta'ala's compassion. It was not stated in any hadith, sahih or daif, that our Prophet (sall-Allahu 'alaihi wa sallam) commanded anybody of his umma to recommend a certain madhhab.'

"Al-Imam al-Qurafi says, 'As it was witnessed unanimously by as-Sahabat al-kiram, a person who followed Hadrat Abu Bakr and Hadrat 'Umar (radi-Allahu 'anhuma) by adopting their fatwas would also ask other Sahabis about his other affairs and would act upon what he learned. Nobody would ask for witnesses or documents. [38]* And by the unanimous declaration of the 'ulama', it is necessary today for a new Muslim to learn and do by asking the scholars of a single madhhab without asking for proofs, and if he cannot find scholars of the same madhhab, to ask any scholar but later, to learn one of the four madhhabs and follow it. A stubborn person who refuses this unanimity has to find proofs for his refutation.' " [39]

'Allama Sayyid Ahmad at-Tahtawi, a great Hanafi fiqh scholar of Egypt, wrote in the subject of 'Zabayih' in his Hashiyatu Durr al-mukhtar: "According to the majority of the scholars of tafsir, the ayat, 'They parted into groups in the religion.' referred to the people of bidat who would arise in this umma. In a hadith ash-Sharif reported by Hadrat 'Umar (radi-Allahu 'anh), Rasulullah ('alaihi 's-salam) said to Hadrat 'Aisha (radi-Allahu anha), 'The ayat about the partition into groups in the religion refers to the people of bidat and to the followers of their nafses who would arise in this umma.' Allahu ta'ala declared in the 153rd ayat of the Surat al-Anam, 'This is the right path. Be on this path! Do not part into groups!' (that is, Jews, Christians and other heretics departed from the right path; you should not part like them!) In the 103rd ayat of the Surat al-i Imran, Allahu ta'ala declared, 'You all should hold on to Allahu ta'ala's rope! Do not part into groups!' Some scholars of tafsir said that 'Allahu ta'ala's rope' meant 'jamaat, unity'. The command, 'Do not part into groups,' shows that it is so and the jamaat are the possessors of fiqh and 'ilm. One who dissents from fuqaha' (scholars of fiqh) as much as a span falls into heresy, becomes deprived of Allahu ta'ala's help and deserves Hell, because the fuqaha' have been on the right path and have held on to the Sunnat of Rasulullah ('alaihi 's-salam) and on to the path of the Khulafa' ar-rashidin, the Four Caliphs (radi-Allahu 'anhum). The As-siwad al-azam, i.e., the majority of Muslims, are on the path of the fuqaha'. Those who depart from their path will burn in the fire of Hell. O believers! Follow the unique group which is protected against Hell! And this group is the one that is called Ahl as-Sunnat wal-Jamaat. For, Allahu ta'ala's help, protection and guidance are for the followers of this group, and His wrath and punishment are for those who dissent from this group. Today, this group of salvation come together in the four madhhabs, namely the Hanafi, Maliki, Shafi'i and Hanbali. In the present time, one who does not adapt himself to one of these four madhhabs is a man of bidat and is destined for Hell. All people of bidat claim that they are on the right path. This subject can be judged not by mere claim or imagination but by the reports of the specialists in this path and of the scholars of hadith, whose reports are based on the right path." [40]*

43 - The four aimmat al-madhahib are the archstones of the Islamic faith. The 'ulama' of Islam have written numerous books on their biographies and superiority, for example, the section "Ashadd al-jihad fi ibtali da'wal-ijtihad" of the Arabic book Al-minhat al-Wahbiyya fi raddi 'l-Wahhabiyya, and the books Hidayat al-muwaffiqin and Sabil an-najat, which are published in Istanbul. The following is the translation from Ashadd al-jihad to be a souvenir for the youth:

1) First of the four aimmat al-madhahib of the Ahl as-Sunnat was al-Imam al-azam Abu Hanifa Numan ibn Thabit (rahmat-Allahi 'alaihi). He was born in 80 A.H. (699) and died in Baghdad in 150 (767). He was the founder of the Hanafi madhhab. The Ottomans, Muslims in India, Siberia and Turkistan have been performing 'ibadat in accordance with the Hanafi madhhab. A hadith declares: "Abu Hanifa is the light of my umma." There is no need to repeat about his wara', zuhd, generosity, keen sight and sagacity, which are well known. Three-fourths of the knowledge of fiqh belongs to him. And he shares the remaining one-fourth with the other aimmat al-madhahib. Al-Imam ash-Shafi'i said, "The sources of men's knowledge on fiqh are Abu Hanifa and his disciples. He who wants to learn fiqh should resort to Abu Hanifa's knowledge and his disciples. When I asked Imam Malik if he had seen Abu Hanifa, he said, 'Yes, I have seen Abu Hanifa. He was such a man that if he had claimed that this pillar were made of gold he would have proved it right. No one could oppose him.' " Men had been asleep concerning the knowledge of fiqh, and Abu Hanifa woke them all. When 'Isa ibn Musa, one of the 'abids (worshippers, devotees) and zahids (ascetics) of the time, was in the company of Abu Jafar Mansur, who was the Amir al-Muminin [Head of the Faithful], Abu Hanifa entered the room. 'Isa said to Mansur that the visitor was a world-wide great alim. Mansur asked the imam from whom he had acquired knowledge. He said he had learned from the disciples of Hadrat 'Umar (radi-Allahu 'anh). And Mansur said, "Indeed, you have got a very sound support."

Al-Imam al-azam Abu Hanifa performed salat every night. Once, while he was sleeping in the Kaba, he was waken by a voice: "O Abu Hanifa! Thou hast served Me faithfully. Thou hast known Me well. On account of this faith and acknowledgment of thine, I have forgiven thee and those who will follow thee until Doomsday." What good news for Abu Hanifa and for the followers of his madhhab! His beautiful moral character and good qualities could exist only in an 'arif and imam who is a mujtahid. Of the mujtahid-imams and mature 'alims whom he educated, 'Abdullah ibn Mubarak, Imam Malik, Imam Mis'ar, Abu Yusuf, Muhammad ash-Shaibani and Imam Zufar are the witnesses of his high status. Though he wished to keep away from the people and go into retirement because he had much modesty and bashfulness, he began to issue fatwas when he was commanded by Rasulullah (sall-Allahu 'alaihi wa sallam) in his dream to promulgate his madhhab. His madhhab spread far and wide. His followers increased in number. Those who envied him appeared, yet they all were routed and disgraced. Many scholars learned the usul and furu' of his madhhab and wrote many books. Those who could observe and understand his naqli (narrated, traditional) and 'aqli (mental) documentation wrote about his superiority. Though Abu 'l-Faraj ibn al-Jawzi quotes some stories belittling al-Imam al-azam in his book, he wrote them not to belittle al-Imam al-'Azam but to show that there were those who were jealous of him. In the same book he praises al-Imam al-azam more than others. Al-Imam al-'Azam's father, Thabit, had visited Hadrat 'Ali (radi-Allahu 'anh), who had asked for a blessing on him and his children. The prayer manifested on al-Imam al-azam. Attaining the sohbat of some of as-Sahabat al-kiram, particularly of Hadrat Anas ibn Malik (radi-Allahu 'anh), he was honored with being one of the Tabiin.

[Abd al-Wahhab ash-Sharani wrote:

"Before writing my book *Adillat al-madhahib*, I studied the *ijtihad*s of Abu Hanifa and his disciples very minutely. I saw that each of them was based on an *ayat karima*, *hadith ash-Sharif* or *khavar* (narration) reported from *as-Sahabat al-kiram*. Such great *mujtahids* as Imam Malik, Imam Ahmad and al-Imam *ash-Shafi'i* praised al-Imam al-azam very much. Others speaking favorably or unfavorably about him is not of any importance, for, those who are in the Maliki, Hanbali or *Shafi'i madhhab* have to love and praise whom their imam al-madhhab praised. If they do not love him they will have not obeyed their madhhab. It is *wajib* for anyone who adapts himself to a madhhab to follow his imam al-madhhab and praise al-Imam al-azam. One day, while I was writing al-Imam al-azam's biography, a man came in and showed me a piece of paper. It wrote ill of al-Imam al-azam. I told him that it had been written by somebody who had not understood al-Imam al-azam's *ijtihad*s. He said he had taken it from *Fakhr ad-din ar-Razi's* book. '*Fakhr ad-din ar-Razi* (d. 606/1209) is like a student when compared to al-Imam al-azam. Or he is like a villager compared to a sultan, or like a star which cannot be seen in a sunny sky. As it is haram for a villager to blame the sultan without any evidence, so it is haram for us, the *muqallids*, to disagree with the imam al-madhhab's *ijtihad* or to say groundless words against him unless there is a clear *ayat* that cannot be explained away,' I said. [41]* It is *wajib* for a *muqallid* who cannot understand one of the decisions which al-Imam al-azam made through *ijtihad* to act in accordance with it unless its opposite is proved.

"Abu Muti' related that while he was with al-Imam al-azam in the Kufa Mosque, *Sufyan ath-Thawri*, Imam *Muqatil*, *Hammad ibn Salama*, Imam *Jafar as-Sadiq* and some other '*ulama*' came in. 'We have heard that you employ *qiyas* in religious matters. This will harm you very much, for it was the Devil who employed it first,' they said. Al-Imam al-azam answered them from morning till the time of the Friday prayer. He explained his madhhab. 'First I look in the *Qur'an al-karim*. If I cannot find in it, I look in the *hadith ash-Sharif*. If I cannot find it again, I look in the *ijma'* of *as-Sahabat al-kiram*. If I cannot find it, either, I prefer one of [their opinions about] those [matters] on which they disagreed. If I cannot find it, either, I then employ *qiyas*,' he said and showed some examples. They all stood up, kissed his hand and said, 'You are the master of the '*ulama*'. Forgive us, please! Inadvertently, we have bothered you.' And he replied, 'May *Allahu ta'ala* forgive me and you.'

"O my brother! Refrain from speaking ill of al-Imam al-azam Abu Hanifa and the '*ulama*' of *fiqh* who have been following his madhhab! Do not believe what the ignorant say or write! If you follow religion reformers who do not know the *ahwal*, *zuhd*, *wara'* and the prudence and strictness in religious matters of that exalted imam and say that his documentation is unsound, you will suffer perdition with them in the next world. If you, as I do, study his documentation, you will realize that all the four madhhabs are *sahih* (valid)! If you want to see the correctness of the four madhhabs as clearly as the noon sun, cling to the path of the men of *Allahu ta'ala*! Advance on the way of *tasawwuf*, thus guarantee your knowledge and worship to be only for *Allahu ta'ala's* sake. Then you will see the source of the teachings of Islam. You will realize that all the four madhhabs have spread by originating from this same source and that none of them contains any rule outside of Islam. good news upon those who behave properly and respectfully towards the *aimmat al-madhahib* and the '*ulama*' who have followed them! *Allahu ta'ala* made them guides (imams) to show His human creatures the way to happiness. They are His great blessings upon people. They are the pioneers of the way leading to Paradise." [42]*]

2) Imam Malik ibn Anas (rahmat-Allahi 'alaihima) was born in Medina in 95 A.H. [715] and died there in 179 [795]. He said that he had begun to issue *fatwa* after seventy imams had urged him. "Of my masters from whom I learned, there are very few who have not taken *fatwas* from

me," he said. As al-Imam al-Yafii said, this statement of the imam was not intended for boasting. It was intended to reveal Allahu ta'ala's blessings. Az-Zarqani wrote in his commentary on Muwatta': "Imam Malik is a well-known imam al-madhab. He was the highest of the high. He was a man of perfect intellect and obvious virtue. He was the inheritor of Rasulullah's (sall-Allahu 'alaihi wa sallam) hadiths. He spread Allahu ta'ala's religion among His human creatures. He had been in the company of nine hundred 'ulama' and gained much. He collected and wrote 100 000 hadiths. He began to teach when he was seventeen years old. Those who attended his lectures were more than those who attended his masters' lectures. They would assemble in front of his door in order to learn hadith and fiqh. He had to hire a doorkeeper. First his disciples and then everybody from the public would be admitted. He would go to the water-closet once every three days. 'I feel ashamed to stay too long in the water-closet,' he would say. When he wrote his book Muwatta', he began to doubt his own faithfulness. He put the book into water. 'If the book gets wet, I will not need it,' he said. Not a bit of the book got wet." 'Abd ar-rahman ibn Anas said, "There is nobody on the earth now who is more dependable than Malik in the knowledge of hadith. I have seen no person wiser than he. Sufyan ath-Thawri is an imam in hadith, but he is not an imam in the Sunnat. Al-Awzai is an imam in the Sunnat but not in hadith. Imam Malik is an imam both in hadith and the Sunnat." Yahya ibn Said said, "Imam Malik is Allahu ta'ala's witness on the earth for His human creatures." Al-Imam ash-Shafi'i said, "Wherever hadith is studied, Malik is like a celestial star. Nobody could be like Malik in memorizing, understanding and preserving knowledge. To me, in the knowledge about Allahu ta'ala nobody is as trustworthy as Malik. The witness between Allahu ta'ala and me is Imam Malik. Had it not been for Malik and Sufyan ibn 'Uyayna, knowledge would have gone from the Hijaz by now." When 'Abdullah asked his father Ahmad ibn Hanbal who was the most learned among Zahri's disciples, his father said that Malik was the most learned in every branch of knowledge. Ibn Wahab said, "If it weren't for Malik and Laith, we all would deviate." Al-Awzai, whenever he heard the name of Imam Malik, would say, "He is the most learned of the learned, the greatest alim of Medina, and the Mufti of al-Haramain." Upon hearing of Imam Malik's death, Sufyan ibn 'Uyayna said, "The world does not have anybody like him now. He was the imam of the world, the alim of the Hijaz, the witness of his time and the sun of the Ummat al-Muhammad (sall-Allahu 'alaihi wa sallam). Let us be on his way." Ahmad ibn Hanbal said that Imam Malik was superior to Sufyan ath-Thawri, Laith, Hammad and al-Awzai. Sufyan ibn 'Uyayna said that the hadith ash-Sharif, "When people are in urgent need [of someone], they will find no one surpassing the scholar in Medina," signified Imam Malik. Imam Malik said that he dreamt of Rasulullah (sall-Allahu 'alaihi wa sallam) every night. Mus'ab said that he had heard his father say, "Malik and I were in Masjid an-Nabawi. Someone approached and asked which of us was Abu 'Abdullah Malik. We showed him who he was. He came near him, threw his arms round his neck and kissed him on the forehead. He said, 'I dreamt of Rasulullah (sall-Allahu 'alaihi wa sallam) sitting here. Call Malik, he said. You came, trembling. Relax yourself, O Aba 'Abdullah! Sit down and open up your chest, he commanded. Your chest opened and radiated fragrant scents everywhere.' Imam Malik wept and said that the dream was to be interpreted as knowledge."

3) Al-Imam ash-Shafi'i's (rahmat-Allahi 'alahi) name was Muhammad ibn Idris ibn 'Abbas ibn 'Uthman ibn Shafi'. His descent traced back to Hashim ibn 'Abd al-Muttalib as his eighth father, whose uncle, Hashim, was among Rasulullah's ancestors. His fifth father, Sayib, was in the enemy army in the Battle of Badr, but later he and his son Shafi' became Sahabis. The imam, therefore, was called "ash-Shafi'i." His mother was a Sharifa, a descendant of Hadrat Hasan (radi-Allahu 'anh). He was born in Gazza in 150 A.H. [767] and died in Egypt in 204 [820].

When he was two years old, he was taken to al-Makkat al-mukarrama, where he memorized the Qur'an al-karim in childhood and Imam Malik's hadith book Muwatta' at the age of ten. He began to issue fatwas at the age of fifteen. He went to al-Madinat al-Munawwara in the same year and acquired knowledge and faid from Imam Malik. He came to Baghdad in 185. Two years later he went to Mecca for hajj. He returned to Baghdad in 198 and settled in Egypt in 199. Long after his death, there were those who wanted to take his body to Baghdad, and when his grave was dug, it emanated a musky scent, intoxicating the people there. They gave up digging. With respect to knowledge, worshiping, zuhd, marifa, intelligence, memory and pedigree, he was the most superior of the imams of his time, and superior also to most of those who came before him. His madhhab spread far and wide. All of the inhabitants of al-Haramain and al-Ard al-Muqaddas [Palestine] became Shafi'i. The hadith ash-Sharif, "The scholar of Quraish will fill the world with knowledge," appeared on al-Imam ash-Shafi'i. When 'Abdullah inquired of his father, Ahmad ibn Hanbal, the reason why he prayed very much for al-Imam ash-Shafi'i, his father said, "O my son! Al-Imam ash-Shafi'i's place among people is like that of the sun in the sky. He is a healer of souls." In those days, Muwatta' contained 9500 hadiths, and later it was abbreviated to the present one which contains some 1700 hadiths. He won the nickname Nasir as-Sunnat (helper of the religion). It was astonishing that he founded a new madhhab in such a short time as four years. More than 40 books have been written revealing his biography and his superiority.

4) Imam Ahmad ibn Hanbal ash-Shaibani al-Maruzi (rahmat-Allahi 'alaih) was born in Baghdad in 164 A.H. [780] and died there in 241 [855]. He was an imam in both the sciences of hadith and fiqh. He was also skillful in the subtleties and inner essence of the Sunnat. He was famed for his zuhd and wara'. He went to Kufa, Basra, the blessed cities of Mecca and Medina, Yaman, Damascus and Mesopotamia in order to collect hadiths. He learned fiqh from al-Imam ash-Shafi'i, who learned hadith from him. Ibrahim al-Harbi said, "I saw Ahmad ibn Hanbal. Allahu ta'ala has given him every branch of knowledge." Qutaiba ibn Said said, "If Imam Ahmad had lived during the time of ath-Thawri, al-Awzai, Malik and Laith ibn Sad, he would have surpassed them all." He memorized a million hadiths. Al-Imam ash-Shafi'i sent him a letter from Egypt. He wept when he read it. When he was asked why he wept, he said, "He dreamt of Rasulullah ('alaihi 's-salam) who commanded him, 'Write a letter including my greetings to Abu 'Abdullah Ahmad ibn Hanbal. He will be asked if the Qur'an al-karim is a creature. Tell him not to answer the question.' " 800 000 men and 60 000 women attended his funeral. On the day he passed away, 20 000 Jews, Christians and Magians embraced Islam.

These four aimma of Ahl as-Sunnat were the best ones of the second century of Islam as praised in the hadith ash-Sharif. All of them are among "those" in the ayat, "Allahu ta'ala loves those who follow them [as-Sahabat al-kiram] in goodness." If a person, instead of following them, follows someone among ignorant and base people in the worst of all times, this will show his idiocy. Allahu ta'ala declared: "Obey Ulu 'l-amr!" Ulu 'l-amr are the 'ulama' or the governments which practice the fatwas of 'ulama'. According to both the interpretations, it is wajib to follow the aimmat al-madhahib. Fakhr ad-din ar-Razi inferred from this ayat that qiyas was a document and that it was wajib for a muqallid to follow the 'ulama'. And for the unanimity of the 'ulama' of usul, those 'ulama' who are not absolute mujtahids are muqallids, too. It is understood from the 114th ayat of Surat an-Nisa' that it is haram to dissent from the unanimity of the mujtahids. [43]* 44 - 'Abd al-Ghani an-Nabulusi wrote:

"An Ayat karima declares, 'Allahu ta'ala wishes His human servants to be shown facility. He does not want them to suffer difficulty.' A hadith ash-Sharif declares, 'As Allahu ta'ala likes us to do 'azimas, so He likes us to do rukhsas.' In other words, He likes us to do the rukhsas which He

has permitted. This should not be misunderstood. Al-Imam al-Manawi wrote in his commentary on Al-jami' as-saghir, 'It is not permissible to collect the rukhsas of madhhabs and make up a new madhhab of rukhsas, which means to dissent from Islam.' Ibn 'Abd as-Salam said that it would be permissible provided you will not diverge from Islam. Al-Imam as-Subki said, 'It is permissible to transfer oneself to another madhhab which comes easier to one when there is a need and strong necessity (darura). But it is not permissible without a strong necessity, for, in that case it will be for the advantage of one's self, not for protecting one's religion. It is not permissible to change one's madhhab frequently.' I have given detailed information on the taqlid of a madhhab in my book Khulasat at-tahqiq fi bayani hukmi 't-taqlid wa 't-talfiq. [44]

"It is not permissible to make up hilat Shariyya [45]* in order to make the halal haram or to make the haram halal, that is, it is not a rukhsa approved by Allahu ta'ala. Ibn al-'Izz, in the explanation of the taqlid of another madhhab, wrote, 'One should avoid making hilat Shariyya a means for one's own desires without understanding the words of the aimmat al-madhahib or knowing hilat Shariyya.' It is obvious that muqallids do not know hilat Shariyya, and they use the word 'hila,' which they have heard from the aimmat al-madhahib, in the line of their own desires. Al-Imam al-azam Abu Hanifa said that those Muftis who taught hilat Shariyya were to be punished.

"The rukhsas which Allahu ta'ala likes are the facilities which He has permitted for those who get into straits while doing His command. However, it is not permissible to escape doing the commands or to look for facilities suitable for one's own reasoning and understanding. Najm al-din al-Ghazzi wrote in the book Husn at-tanabbuh, 'The Devil does not let one do the rukhsas permitted by Allahu ta'ala. For example, he does not let him apply masah on the mests. He has him wash his feet. One should act upon the rukhsas but not look for the rukhsas of the madhhabs all the time, for, it is haram to gather the facilities of the madhhabs together. It is a devilish way.'

"Most of the Salaf as-salihin (Muslims of the first two centuries of Islam) suffered inconveniences. They performed hard 'ibadat. You do not do like them! Take the way of the rukhsas stated clearly in the Qur'an al-karim and the hadith ash-Sharif! But do not slander those great people! They were much more learned and intelligent than you are. You do not know what they knew. Do not meddle with things you do not know or understand, and do not follow them. And protect yourself from opposing those great people by depending on what you understand from the Qur'an al-karim and the hadith ash-Sharif! They understood the Qur'an al-karim and the hadith ash-Sharif better than you do. Having been closer to the time of Rasulullah (sall-Allahu 'alaihi wa sallam) than you are; their intellect having been enlightened with the Marifat-Allah (knowledge about Allahu ta'ala); having clung to the Sunnat fully; and their ikhlas (quality of doing everything only for Allahu ta'ala's sake), iman, tawhid (belief in the oneness, unity, of Allahu ta'ala) and zuhd (not setting one's heart on worldly things) having been much greater, they knew much better than you and the like. O you poor man with a religious post! Day and night you have been thinking of and running after the desires of your stomach and nafs. You have acquired some religious information in order to satisfy them. Relying on your smattering, you think of yourself as an authority on Islam. You attempt to compete with the Salaf as-salihin. Do not slander those great people of Islam who spent their lives learning and teaching knowledge and who purified their hearts with pious actions and who strictly abstained from mushtabihat in order to eat halal food and escape from the haram! They were much higher than you are. This state of yours is like that of a sparrow competing with a falcon in eating and drinking. The mujahada, riyadat, 'ibadat, ijtihaads and words of those great people were all in a

manner as to suit with the Qur'an al-karim and the hadith ash-Sharif. The Salaf as-salihin themselves acted upon 'azimas, but issued fatwas for Muslims to act upon rukhsas.

"The majority of the 'ulama' of Ahl as-Sunnat said that iman by mere acceptance was sahih (valid, lawful), even though such a muqallid of iman was disobedient and sinful because he had given up istidlal (reasoning, convincing oneself with reasonable evidences). In other words, a person who believes only by learning from somebody without thinking or understanding is a believer, a Muslim. The karamat of awliya' are true. They may have karamat when they are dead as well as when alive. The karamat of Hadrat Mariam, of the Ashab al-kahf and of the Asaf ibn Barhiya, and of the Prophet Hadrat Sulaiman's ('alaihi 's-salam) vizier are revealed in the Qur'an al-karim. Karamat are the things that happen from the scholars of Ahl as-Sunnat and which cannot be comprehended through reason or science. Because karamat did not happen from those who were not Ahl as-Sunnat, none of the seventy-two groups believed in karamat.

"A mujtahid does not err while searching for and choosing one of the ayats or hadiths as a document. But he may err while deducing rules from the document which he has found. Therefore, a mujtahid who has not erred will be given ten thawabs and a mujtahid who has erred will be given one thawab. About those affairs for which he could not find a nass, Rasulullah (sall-Allahu 'alaihi wa sallam) commanded Hadrat 'Amr ibn al-As: 'You yourself deduce rules! If you do not err you will get ten thawabs; if you err you will get one.' The one thawab is not for his painstaking in ijtihaad but for his hittingness in finding the document. If he errs in finding the document, too, he will not be given any thawab, but those who follow such ijtihaads will not be tormented. To Allahu ta'ala, only one of various ijtihaads [on a particular matter] is right. Others are wrong. According to the scholars of the Mutazila, a mujtahid never makes a mistake, and what is right varies. Ijtihaad is detailed in Mirat al-usul, a commentary on Mirqat al-wusul, both by Molla Khusraw.

"It was declared in a hadith ash-Sharif that lies and slanders would increase after the third century [of Islam]. Bidats and heresies would increase. Those who deviate from the path of the Salaf as-salihin in faith and worship will increase in number. The 'ulama' of fiqh and the pilgrims (salikun) on the way of tasawwuf, who cling to the Book and the Sunnat, and the ijma' of the Salaf as-salihin will be saved, others will suffer perdition. The 'ulama' of fiqh and experts in tasawwuf will exist until the end of the world. But it will not be known for certain who they are. However, those whom Muslims unanimously approve of will be known.

"It is fard 'ayn (commandment for every Muslim) to learn 'ilm al-hal (books, teachings, of one madhhab). Allahu ta'ala declares, 'Learn by asking those who know!' So it is necessary for those who do not know to learn from the 'ulama' or their books. For this reason, it is declared in a hadith ash-Sharif, 'It is fard both for men and for women to learn knowledge.' These commands show that it is necessary to learn the teachings that should be done with the body and with the heart from the books of 'ilm al-hal and that we should not believe what the ignorant, la-madhhabi men with religious post [especially religion reformers] say or write.

"As it has been declared by the 'ulama' of the right path unanimously, it is fard 'ayn for every Muslim to learn the belief of Ahl as-Sunnat briefly and the fard and haram actions thoroughly in his daily life and 'ibadat. If he does not learn these from the books of 'ilm al-hal, he becomes either a heretic or a disbeliever. It is fard kifaya (fard for at least one Muslim) to learn more than these, e.g., the twelve preliminary branches of the Arabic language, tafsir, hadith, science, medicine and mathematics. If one person in a town learns the fard kifaya, it is not fard but mustahab for other inhabitants of the town. Keeping fiqh books in a town is like keeping Islamic scholars. It is not fard for anybody in such a town to learn tafsir, hadith and the more-than-

necessary of fiqh, but it is mustahab. It is never fard for anybody to find out the documents of the rules or to study them, while it is always mustahab for scholars. Learning those branches of knowledge that are mustahab is more thawab than performing supererogatory (nafila) 'ibadat. When there exists no caliph, scholars undertake his duties. It is wajib to obey those scholars who act in accord with their knowledge." [46]

45 - It dates from the time of as-Sahabat al-kiram that the enemies of Islam have been deceiving Muslims by disguising themselves as men with religious duties in order to demolish Islam from within. These enemies of Islam, who have worked in the disguise of men with religious posts, have been called "zindiqs," "religion reformers" or "bigots of science." They have deceived the ignorant and led them out of Islam in every century, yet they have not been able to harm Islam itself, for there have been many scholars of fiqh and great men of tasawwuf in every century who have been warning Muslims with their lectures and articles to prevent them from being deceived. But now, the scholars of Islam having decreased in number, the enemies of Islam have found an opportunity. Appearing in the disguise of men with religious posts, they have been attacking Islam. To detect these insidious enemies, Muslims should know how a scholar of Islam should be. Hadrat Muhammad Mathum al-Faruqi as-Sirhindi described the scholars of Islam as follows:

"Do not make friends with a person who does not obey Islam or who has deviated into a heretical path! Keep away from those men with religious posts who commit bidat! Hadrat Yahya ibn Ma'adh ar-Razi (quddisa sirruh) said, 'Hold yourself off from three sorts of people. Keep away from them.' These three sorts of people are the ghafil (preoccupied with self, so forgetful of Allahu ta'ala), and deviated men with religious posts; those Qaris (reciter of the Qur'an al-karim by heart) who fawn on the rich; and those men of tasawwuf who do not know anything of Islam. If a person who has come forward with the title of a man of religious authority does not obey Rasulullah's (sall-Allahu 'alaihi wa sallam) sunnat, that is, if he does not cling to Islam, we should keep away from him and should not buy or read his books. We should keep away even from the place where he is. Even a little credit given to him will ruin your faith. He is not a man of authority on Islam, but an insidious enemy of Islam. He defiles your faith and iman. He is more harmful than the Devil. His words may be sweet and persuasive and he may pretend to dislike this world, but you should still run away from him as you would run away from a fierce animal. Al-Junaid al-Baghdadi (quddisa sirruh), a scholar of Islam, said, 'There is only one way that will lead one to endless bliss: to keep within the footsteps of Rasulullah (sall-Allahu 'alaihi wa sallam)'; 'Do not follow a man of religious post who does not read the books of tafsir written by the 'ulama' of Ahl as-Sunnat or who is not on the path shown in the hadith ash-Sharif, for a scholar of Islam should be on the path shown in the Qur'an al-karim and the hadith ash-Sharif'; 'The Salaf as-salihin were on the right path. They were devotees. They attained Allahu ta'ala's love and consent. Their path was the path shown in the Qur'an al-karim and the hadith ash-Sharif. They held fast to this right path.' [47]*

"The great men of tasawwuf and the 'ulama' of fiqh were on the path of the Salaf as-salihin. They all held fast to Islam. They were honored with being Rasulullah's ('alaihi 's-salam) inheritors. Not a hair's breadth did they deviate from Islam in their words, actions and morals.

"I write again and again that you shall not think of those who are slack in obeying Rasulullah ('alaihi 's-salam) or who deviate from his lightsome path as authorities on religion! Do not believe their false words or ardent writings! Jews, Christians and those Indian disbelievers called Buddhists and Brahmins also have been using sweet and stirring words and sophisms to propagandize that they have been on the right path and that they have been inviting people to goodness and happiness. Abu 'Umar ibn Najib said, 'Any knowledge which is not lived up to is

more harmful than useful to its possessor.' The way leading to all kinds of happiness is Islam. The way to salvation is to keep within the footprints of Rasulullah (sall-Allahu 'alaihi wa sallam). Obeying him is the sign that distinguishes right from wrong. Any word, writing or deed which is not compatible with his religion is of no value. Khariqa (prodigy; an extraordinary thing) happens out of staying hungry or riyada, and it is not peculiar to Muslims only. 'Abdullah ibn Mubarak (rahmat-Allahi 'alaih) said, 'He who is slack in doing the mustahab cannot do the sunnat. Slackness in doing the sunnat makes it difficult to do the fard. And he who is slack in doing the fard cannot attain to marifa, Allahu ta'ala's consent.' It is for this reason that a hadith ash-Sharif declares, 'Committing sins leads one to disbelief.' Hadrat Abu Sa'id Abu 'l-khair (d. 440/1049), one of the great awliya', was asked, 'So and so walks on the surface of water. What would you say about that?' 'It is worthless. A duck can float on water, too,' he said. When asked, 'So and so flies in the air?' he said, 'A fly flies, too. He is as valuable as a fly.' When he was asked, 'So and so goes from one city to another instantaneously?' he said, 'The Devil also goes from the east to the west in a flash. Such things are worthless in our religion. A manly person lives among the people and goes shopping and gets married, yet he does not forget Allahu ta'ala even for a moment.' Hadrat Abu 'Ali ar-Rodbari (d. in Egypt in 321/933), one of the great awliya' and a disciple of al-Junaid al-Baghdadi, was asked, 'A man with religious duties who listens to musical instruments [or makes friends with na-mahram girls and women or allows his wife and daughters to go out dressing not as prescribed by Islam] and who says that his heart is pure and that the heart is important, what would you say about him?' 'His destination is Hell,' he said. Abu Sulaiman ad-Darani, who settled in a village called Darya of Damascus and died there in 205/820, said, 'First I compare my thoughts and intentions with the Book and the Sunnat. I then say and do the ones which are compatible with these two just documents.' The hadith ash-Sharif declares, 'The men of bidat will go to Hell'; 'The Devil makes a person worship very much who has made up a bidat and commits it. It makes him weep a lot,' and 'Allahu ta'ala does not accept the fast, salat, hajj, 'umra, jihad and fard or supererogatory worship of a person who commits bidat. Such a person goes out of Islam easily.' [48]* Shaikh Ibn Abi Bakr Muhammad ibn Muhammad al-Andulusee, who lived in Egypt and died in 734/1334, said in his book Ma'arij al-hidaya, 'Get to know what is right and be right! Each action, thought, word and manner of a perfect person is in perfect accord with those of Rasulullah ('alaihi 's-salam), for all kinds of happiness can be attained by following him. To follow him means to hold fast to Islam.'

"How do we follow Rasulullah (sall-Allahu 'alaihi wa sallam)? Here I write its important aspects: "One should repent (tawba) right after committing a sin. The repentance of a sin which is committed publicly should be done publicly, and the repentance of a sin which is committed secretly should be done secretly. Repentance should not be postponed. The kiraman katibin angels do not record a sin immediately. It will never be written down if it is repented for. They will record it if one does not repent for it. Jafar ibn Sinan (quddisa sirruh) said, 'Not to repent for a sin is worse than committing a sin.' And he who has not repented on the spot should do it before death. We should not neglect wara' and taqwa. Taqwa is not to do what is clearly prohibited (haram), and wara' is not to do doubtful things (mushtabihat). It is more useful to avoid the prohibited than doing the commanded (fard). Our superiors have said, 'The bad as well as the good do favors. But it is only the Siddiqs, the good, who avoid sins.' Hadrat Maruf al-Karkhi [49]* said, 'Avoid very much looking at all women with the exception of the mahram ones! Do not look even at an ewe!' A hadith ash-Sharif declares, 'It is the men of wara' and zuhd who will attain to Allahu ta'ala's Presence on the Day of Resurrection'; 'The salat of a man of wara' is acceptable,' and 'It is an 'ibada to be together with a man of wara'. Talking with him is as

thawab as giving alms.' Do not do anything which your heart shivers at! Do not follow your nafs! Consult your heart about the things which you suspect! A hadith ash-Sharif declares, 'Any action which calms the nafs and relieves the heart is good. Any action which rouses the nafs and excites the heart is a sin.' Again a hadith ash-Sharif declares, 'Things that are halal are evident. Harams have been revealed, too. Avoid doubtful things. Do what you know to be doubtless!' This hadith ash-Sharif shows that we should not do something which excites the heart and is doubtful. It is permissible to do something about which there is no doubt. Another hadith ash-Sharif declares, 'The things which Allahu ta'ala has made halal in the Qur'an al-karim are halal. He will forgive what He has not declared in the Qur'an al-karim.' When we meet a doubtful affair, we should put our hand on our heart. If the heart does not palpitate, we should do it. If it palpitates, we should not do that thing. A hadith ash-Sharif declares, 'Put your hand on your chest! The heart will be calm about something halal. It will palpitate about something haram. If you doubt about something, don't do it! Don't do it even if men with religious posts issue a fatwa!' A person who has iman will refrain from small sins in order to escape from committing grave sins.

We should deem all of our 'ibadat and good deeds as defective. We should think that we have not been able to do Allahu ta'ala's commands precisely. Abu Muhammad 'Abdullah ibn Manazil [50]* (quddisa sirruh) said, 'Allahu ta'ala has commanded various kinds of 'ibadat. He has commanded patience, devotion, salat, fast and istighfar (begging Allahu ta'ala for the forgiveness of one's sins), which is done just before dawn. He has declared istighfar last. Thus, it has become necessary for human beings to deem all their 'ibadat and good deeds as defective and to ask for pardon and forgiveness.' Jafar ibn Sinan (quddisa sirruh) said, 'Worshippers deeming themselves superior to sinners is worse than their sins.' Once, Hadrat 'Ali Murta'ish (quddisa sirruh) gave up i'tikaf (retreat) and went out of the mosque after the twentieth of Ramadan. When asked why he had gone out, 'Seeing that the Qaris were reciting the Qur'an al-karim melodiously and boasting about it, I could not stay inside any longer,' he said.

"We should work in order to earn our household's and our own livelihood in a halal way. Trade and crafts are necessary for doing this. The Salaf as-salihin always worked and earned in this manner. There are many hadiths explaining the thawab in earning in a halal way. Hadrat Muhammad ibn Salim was asked: 'Shall we work and earn, or shall we only worship and put our trust in Allahu ta'ala?' He said, 'Tawakkul (trust in Allahu ta'ala) was a hal (quality) of Rasulullah (sall-Allahu 'alaihi wa sallam), and earning by working was his sunnat. You shall work and put your trust in Allahu ta'ala!' Abu Muhammad Ibn Manazil said, 'It is more useful to work and put one's trust in Allahu ta'ala than to seclude one's self for worshipping ('ibada).'

"We should be temperate in eating. We should not eat so much as to slacken us. Nor should we diet so much as to prevent us from 'ibadat. Hadrat Shah an-Naqshaband (quddisa sirruh), one of the greatest awliya', said, 'Eat well and work well!' In short, everything which helps 'ibadat and the doing of good is good and blessed. And those which diminish them are prohibited. We should check and be careful about our intention on anything good we do. If the intention is not good, we should not do it.

"We should avoid ('uzla) those who do not obey Islam and those who commit bidats and sins. In other words, we should not be friends with such people. A hadith ash-Sharif declares, 'Hikma is made up of ten parts, nine of which make up 'uzla. And one is reticence.' We should meet such people when necessary. We should spend our time in working, making dhikr, thinking and performing 'ibadat. The time for merry-making is after death. We should be friends with pious, pure Muslims, be useful to them and make use of them. We should not waste our time with useless, unnecessary words. [We should not read harmful books or newspapers, listen to such

radio or watch such television programs. Books, newspapers, radios and televisions of the enemies of Islam have been striving insidiously to annihilate Islam. They have been making plans to make the youth irreligious and immoral. We should not fall into their traps.]

"We should treat everybody with a cheerful face, no matter whether he is good or bad. [We should not arouse instigation (fitna). Nor should we make enemies. We should follow Hafiz ShiRazi's words, 'Tell the friends the truth and handle the enemies with a cheerful face and a sweet language.'] We should forgive those who ask for forgiveness. We should show a good temper towards everybody. We should not oppose anybody's words or dispute with anybody. We should never speak harshly but softly to everybody. Shaikh 'Abdullah Bayal (quddisa sirruh) said, 'Tasawwuf does not mean salat, fast or 'ibadat at nights. These are the duties of every person as a human servant. Tasawwuf means not to hurt anybody. He who manages this attains to the goal.' Hadrat Muhammad ibn Salim was asked how to distinguish a wali from other people. 'He will be distinguished by his soft words, beautiful manners and plentiful favors, and he never disagrees when speaking with somebody but forgives those who ask forgiveness and pities everybody,' he said. Abu 'Abdullah Ahmad al-Makkari said, 'Futuwwat means to do favors to a person by whom one has been offended, to give presents to a person whom one dislikes, and to be cheerful towards a person by whom one is bored.'

"We should talk little, sleep little and laugh little. Laughing too much darkens the heart. We should work, but only from Allahu ta'ala should we expect its recompense. We should take pleasure in doing His commands. If we trust only in Allahu ta'ala, He will bestow on us whatever we wish for. A hadith ash-Sharif declares, 'Allahu ta'ala gives every wish of the person who trusts only in Him. He makes other people help him.' Yahya ibn Ma'adh ar-Razi (d. in Nishapur in 258/872) said, 'Others will love you as much as you love Allahu ta'ala. Others will fear you as much as you fear Allahu ta'ala. Others will give you help in proportion to the worship you do for Allahu ta'ala.' Do not run after your own advantages! Abu Muhammad 'Abdullah ar-Rasibi (d. in Baghdad in 367/978) said, 'The largest curtain between Allahu ta'ala and man is man's thinking of only himself and his trusting in another man who is incapable like himself. We should think of ingratiating ourselves not with men, but with Allahu ta'ala.'

"We should behave with a sweet language and a cheerful face towards our wives and children. We should stay with them as much as to give them their due. We should not attach ourselves to them so much as to turn away from Allahu ta'ala.

"We should not consult the ignorant and deviated men with religious posts about our religious affairs. We should not stay together with those who are fond of this world. We should follow the Sunnat in everything we do and should abstain from any bidat. When we are happy we should not overflow the limits of Islam. Nor should we give up hope for Allahu ta'ala's help when we are in trouble. We should not forget that there is easiness alongside every difficulty. Our attitude should never change in happiness or in trouble, we should be in the same state in abundance and in scarcity. If ever, we should feel easy in scarcity and uneasy in abundance. Change of events should not make change in us.

"Instead of looking for others' faults, we should see our own faults. We should not deem ourselves superior to any other Muslim. We should hold every Muslim higher than ourselves. When we meet a Muslim, we should believe that our happiness may depend on his prayers for us. We should be like servants with those whom we are obliged to. A hadith ash-Sharif declares, 'A Muslim who does the following three deeds has perfect iman: serving one's household, sitting together with the poor [not with beggars!] and eating together with one's servants.' In the Qur'an al-karim, these three things are declared to be the qualities of believers. We should learn the

manners of the Salaf as-salihin and try to be like them. We should not speak ill of anybody in his absence. We should prevent a backbiter. [It is ghiba to talk behind a person's back in a manner that would hurt him when he hears it and even if what you say is true. If it is a lie, it is iftira (slander). Both are grave sins.] We should form it a habit to perform al-amru bi 'l-maruf wa 'n-nahyu 'ani 'l-munkar. [51]* Muhammad ibn Alyan'a was asked how to understand if Allahu ta'ala likes one. He said, 'It is understood when ta'at comes sweet and committing sins comes bitter to one.' We should not be stingy with the fear of becoming poor. The Devil deceives man by saying that he may become poor and by tempting him to fornication. A hadith ash-Sharif declares, 'A person who has a crowded household but little food and who performs his salat well and who does not backbite Muslims will be with me on the Day of Resurrection.' " [52]*

A Muslim who possesses the qualities of goodness written above is called a man of religious authority. We should realize that a person who does not own such qualities, and who even dislikes, belittles those who possess them, is not a man of religious authority, but an enemy of Islam, and we should not believe his words or writings.

46 - What does bidat mean? In the 54th, 165th, 186th, 255th, 260th and 313th letters of the first volume of the book Maktubat, al-Imam ar-Rabbani Ahmad al-Faruqi elaborated on what bidat is and on the harms of committing bidats. We have translated all of the 313 letters in its first volume from Persian into Turkish, and partly into English, and published them in Istanbul in 1387 (1968). Also, there is detailed information on bidats in the first part of the Arabic book Hadiqat an-nadiyya by 'Abd al-Ghani an-Nabulusi. And this part also was published by offset in Istanbul in 1399 (1979). In the following, a translation of a part of his writings on bidat is presented:

Bidat means belief, deed or word that is incompatible with the Sunnat [that is, the religious teachings of Muhammad ('alaihi 's-salam)]. Allahu ta'ala created His servants so that they should worship Him. 'Ibada (worship) means humiliation and degradation. In other words, it is man's offering his humiliation and incapability to his Rabb (Creator). And this, in its turn, means to disregard the beauty or ugliness dictated by mind, by the nafs and by customs, so as to submit oneself to the Creator's description of what is beautiful and what is ugly, and to believe and obey the Book and the Prophet ('alaihi 's-salam) sent by the Creator. If a person does some action by his own choice without considering that his Creator has permitted it, he has not offered servility to Him and has not fulfilled the requirements for being Muslim. If that action pertains to belief and is one of the facts which have been unanimously declared to be believed, this belief of his is a bidat that causes kufr (disbelief). If that action pertains not to belief but to words and actions related to the religion, it is fisq, a grave sin. It is declared in a hadith ash-Sharif, "If a person produces something nonexistent in the religion, it is to be rejected." This hadith ash-Sharif shows that if some belief, word, action or behavior that does not exist in Islam is introduced and believed to belong to the religion or to be an 'ibada, or if some addition or deletion is done in what is communicated by Islam and if it is expected that doing so will cause thawab, such an innovation or change is a bidat, in which case Islam will have been disobeyed and discounted. Those novelties which are done not in Islam but in customs, that is, those for which thawab is not expected, are not bidat' (pl. of bidat). For example, our religion does not reject the innovations and alterations done in eating, drinking, traveling and transportation or housing. [Therefore, eating at a table or from separate dishes; using spoons or forks; traveling by automobiles and airplanes; using any kind of building, house or kitchen utensils; and all sorts of technological knowledge, tools or works are not considered as bidat' in Islam. It is permitted, even a fard kifaya, to make and use them in beneficial fields. For example, it is permissible to produce

radios, loud-speakers or electronic machines and to use them outside 'ibadat. The use of loud-speakers in worldly affairs is permitted, but the recitation of the adhan, al-Qur'an al-karim or mawlid through it is an alteration in 'ibada, thus a bidat. In order for the adhan to be heard from a distance, it should not be called through a loud-speaker, but we should build mosques in every district, and every muazzin should call it separately at each mosque.]

One day, Anas ibn Malik (radi-Allahu 'anh) was asked why he wept. He said, "Of the 'ibadat I had learned from Rasulullah ('alaihi 's-salam), only salat remained unchanged. And now I weep because I see that it has been changed, too." He meant that he wept because most of the people of his time did not carry out the requirements, wajibs, sunnas, mustahabs of salat and did not avoid its makruhs, mufsidats and bidats. These were the people who could not realize the greatness of prophets, of awliya', or of the pious and devoted Muslims. Leaving their path, they changed 'ibadat according to their personal opinions and nafses. Abandoning the way to felicity, they relapsed into perdition. The reason for his weeping was that they changed salat by putting some additions and deletions in it. Thus they changed the Sunnat, [that is, Islam]. And it is bidat to change the Sunnat.

It is declared in a hadith ash-Sharif, "If an umma produces a bidat in the religion after the death of their prophet, they will lose a sunnat identical with it." In other words, if they make up a bidat that does not cause disbelief, they will lose a sunnat of the same kind.

It is declared in a hadith ash-Sharif, "Unless a holder of bidat gives up his bidat, Allahu ta'ala will not give him the chance to repent." That is, if a person produces a bidat or commits a bidat produced by someone else, he cannot repent for it because he considers the bidat to be good and expects thawab for it. And, because of the evil of that bidat, which may even cause disbelief, he will not get the chance to repent for any of his sins.

It is declared in a hadith ash-Sharif, "Allahu ta'ala will never accept any [good] deed of a person who commits something which is a bidat in the religion, unless he ceases from that bidat for Allahu ta'ala's sake." In other words, if a person keeps doing something which is a bidat in belief, deeds, words or morals, He shall not accept any of his 'ibadat of the same kind even if they are sahih. In order for his 'ibadat to be accepted, he has to cease from that bidat by fearing Allahu ta'ala, expecting thawab from Him or for gaining His consent.

It is declared in a hadith ash-Sharif, "Allahu ta'ala will not accept the fast, hajj, 'umra, jihad, abstention from sinning and justice of a holder of bidat. He will go out of Islam easily." That is, his 'ibadat will not be accepted even if they are sahih; he will not be given thawab. For, he keeps on committing a bidat that does not cause disbelief. The worship of a holder of a bidat causing disbelief are not sahih in any case. None of his obligatory or supererogatory worship will be accepted. Because bidat is committed out of following the nafs and Satan, its holder goes out of Islam, of the submission to the commandments of Allahu ta'ala. Iman is a function of the heart. [The five principles of] Islam are the function of the heart and language together. Iman is proper to the heart. But Islam comprises all: the heart, language and body. Iman in the heart and Islam in the heart are identical with each other. What forsakes the holder of bidat is the Islam in the language and body. One who goes on committing a bidat has become a person who obeys the nafs and Satan. One who commits sins becomes disobedient and sinful. He is not called a holder of bidat. But a man of bidat is disobedient and sinful and supposes his bidat to be an 'ibada and expects thawab for it. Sinning outside 'ibadat does not prevent the 'ibadat from being accepted.

It is declared in a hadith ash-Sharif, "After me there will be differences among my umma. Those who live in that time must hold fast to my sunnat and to the sunnat of the Khulafa' Ar-rashidin! They must shun the innovations in the religion! Every innovation in the religion is a bidat. All

bidats are heresy. The destination of heretics is the fire of Hell." This hadith ash-Sharif pointed out that there would be various differences among this umma; it says that, of them, we must cling to the one which follows the path of Rasulullah (sall-Allahu 'alaihi wa sallam) and his four caliphs. Sunnat means his utterances, all 'ibadat, beliefs and morals, and [the things approved by] his keeping quiet when he saw them being done.

It is declared in a hadith ash-Sharif, "When corruption is spread among my umma, the one who clings to my sunnat will be given the thawab of a hundred martyrs!" That is, when people go beyond the limits of Islam by following the nafs, bidats and their own intellect, a person who follows his sunnat is given the thawab of a hundred martyrs one the Day of Rising. For, during the time of disunion and corruption, following Islam will be as difficult as fighting against disbelievers.

It is declared in a hadith ash-Sharif, "Islam began lonely (gharib). It will be lonely in its final times, too. Glad tidings be to those lonely people! They will amend my sunnat defiled by people." That is, as most people in the beginning of Islam did not know Islam and found it odd, so in the latest time those who know Islam will be few. They will restore his sunnat, which will be defiled after him. To this end they will perform al-amru bi 'l-maruf wa 'n-nahyi 'ani 'l-munkar. They will be examples for others in following the Sunnat, that is, Islam. They will write the teachings of Islam correctly, and will try to disseminate their books. Few people will listen to them, and they will have a lot of adversaries. During that time, the man with a religious post with many sympathizers will be the person who mixes sweet but false words with the truth. For, a person who tells the naked truth will have a lot of adversaries.

It is declared in a hadith ash-Sharif, "Banu Israil (Sons of Israel) parted into seventy-two groups. My umma will part into seventy-three groups. Seventy-two of them will burn in the fire, and only one will be safe. They are those who follow me and my Sahaba." In other words, The Sons of Israel parted into seventy-two groups in religion affairs. And Muslims will part into seventy-three groups. That is, they will part into many groups. None of them will be disbelievers, but they will burn in Hell for a long time. Solely the group that will hold the same belief and perform the same 'ibadat as he and his Sahaba did will not enter Hell. If those scholars of Islam who do ijtiḥad in the teachings of the beliefs of Rasulullah (sall-Allahu 'alaihi wa sallam) and as-Sahabat al-kiram err from a belief which is religiously indispensable and unanimously known, they become disbelievers. They are called mulhids. [53]* If they err from a belief which is not communicated by consensus and which is not indispensable, they become not disbelievers but holders of bidat in belief. They, too, are called Ahl al-qibla (Muslims). Also, while employing ijtiḥad in the teachings of deeds and 'ibadat, those who disbelieve those 'ibadat that are unanimously known to be indispensable become disbelievers or mulhids. But those scholars who err from those 'ibadat that are neither indispensable nor unanimously communicated earn thawab if they are mujtahids. They become la-madhhabī if they are not mujtahids. For, it is not permissible for a non-mujtahid to do ijtiḥad; he has to follow the madhhab of a mujtahid. It is declared in a hadith ash-Sharif, "One who says, 'La ilaha ill-Allah', should not be called a kafir on account of his sinning! He who calls him a kafir will become a kafir himself." A person who will not enter Hell because of his correct belief may enter Hell because of the sins he commits. If he is salih (true, pious, devoted), that is, if he repents for his sins or attains forgiveness or shafa'a, he will never enter Hell. Because a person who denies a belief or a deed which has been communicated unanimously and is indispensable, that is, known even by the ignorant, will become a disbeliever or a renegade, he is not called a believer in "La ilaha ill-Allah" or a man of

the qibla or a holder of bidat, even if he says "La ilaha ill-Allah," does all kinds of 'ibadat and avoids all kinds of sins.

Question: "Our Prophet (sall-Allahu 'alaihi wa sallam) declared, 'All bidats are heresy.' But the scholars of fiqh said that some bidats were mubah (permitted), some were mustahab and some were wajib. How can these two statements be reconciled?"

Answer: The word 'bidat' has two meanings. The first is its lexical meaning, which is general. In this sense, any kind of innovation, whether in customs or in 'ibadat is called bidat. Customs are actions for which thawab is not expected and which are done for worldly advantages. But 'ibadat are done for gaining thawab in the hereafter. Lexically, bidat means all kinds of innovations introduced after as-sadr al-awwal, which covers the times of the Salaf as-salihin, that is, the Sahabat al-kiram, the Tabiin, and the Taba' at-Tabiin. Things introduced in their times are not bidats. Bidats are the innovations introduced after the Tabiin and the Taba' at-Tabiin.

The second meaning of the word 'bidat' is the innovations in the religion that are introduced after as-sadr al-awwal. These changes are either in belief or in 'ibadat. To invent a new 'ibada or to put some addition or deletion in an 'ibada is a bidat in 'ibadat. Of such bidats, those that were introduced without a verbal or practical, overt or denotative permission from the "owner of the religion," that is, from Muhammad ('alaihi 's-salam), are called bidat sayyi'a. None of the bidats in customs are called bidat sayyi'a since they are done not for worshiping but for worldly advantages. Innovations done in eating, drinking, dressing and habitation are bidats in customs. All bidats done in belief are bidat sayyi'a. The beliefs of the seventy-two heretical groups are bidat sayyi'a. The innovations done by the four madhhabs in 'ibadat are not bidats since they were derived not out of reasoning but from the adillat ash-Shariyya. They are not additions to the Nass but are the explanations of the Nass. If saying the takbir iftitah several times when beginning the salat is intended for extra thawab, it is a bidat. If it is done inadvertently because of scruples, it is a sin. If the bidats made in 'ibadat were overtly or denotatively permitted by the owner of the religion, they are called bidat hasana, which are mustahab or wajib. It is mustahab to build minarets for mosques. It is thawab to build them, and it is not sinful not to build them. A minaret is also called ma'dhana. Zaid ibn Thabit's mother (radi-Allahu 'anha) said, "The highest house around Masjid an-Nabi in Medina was mine. Formerly, Hadrat Bilal al-Habashi (radi-Allahu 'anh) used to call the adhan by mounting the roof of my house. After Rasulullah's (sall-Allahu 'alaihi wa sallam) masjid was built, he called it by mounting the high place built in the masjid." This shows that it is sunnat for muazzins (muazzin) to call the adhan by mounting the minaret. [It is a dismal fact that the bidat of calling the adhan through loud-speakers has been annihilating this sunnat.] Building religious schools and writing religious books are bidats that are wajib. It is thawab to do and sinful not to do them. So is the case with setting forth warning proofs against the doubts of the holders of bidat and mulhids, that is, holders of those bidats that are disbelief.

All the bidats stated in the hadiths written above are bidat' sayyi'a which were introduced into Islam. They are not useful to 'ibadat. Bidat' hasana, which are helpful in 'ibadat and which are done with the permission of the owner of the religion are not heresies. The hadith ash-Sharif, "Hold fast to my sunnat and to the sunnat of the Khulafa' Ar-rashidin," means "Give up the changes which you will make in Islam following your intellect and nafses and hold fast to my path," and shows that bidats in customs are not heretical. For, Rasulullah's ('alaihi 's-salam) path covers religious teachings. He did not say anything pertaining to customs. He came to inform men of their faith. He was not sent to tell them about their worldly affairs. For, men knew their worldly affairs well, while they could not guess what Allahu ta'ala's will and commands were.

Today, the word 'bidat' comes to mean the bidats in belief. Holders of such heretical beliefs are called mubtadi' and ahl al-hawa. For, they follow not Islam but their nafses. The seventy-two heretical groups are as such. The beliefs of some of them cause disbelief. Those who do not believe in the rising after death, deny the Attributes of Allahu ta'ala, or say that classes of beings are eternal are as such, too. Such beliefs, which cause disbelief, are called ilhad. Those who hold such beliefs are called mulhids. Such a belief does not cause disbelief, if the one who holds it derived it by interpreting wrongly one of the ayats and hadiths the meanings of which were inexplicit and dubious and, therefore, had to be explained away (tawil), that is, a proper meaning among many meanings of which had to be chosen. Those who do not believe in the torment in the grave or who do not believe in the Miraj are so. But these bidats, which do not cause disbelief, are more sinful than the gravest felonies, such as killing a believer unjustly and committing fornication. They do not become disbelievers because they derive their wrong beliefs by supposition from the Qur'an al-karim and from the hadith ash-Sharif. Today, many people disbelieve these facts not out of wrong tawil but saying that they are not conformable to reason and science. Such disbelievers who base their beliefs not on Islam but on reason and science become renegades. Mulhids whose beliefs cause disbelief think of themselves as Muslims, perform 'ibadat and avoid sins, but none of these deeds are valid.

Bidat' sayyi'a in 'ibadat are not so bad as the bidats in beliefs, but they, too, are unacceptable and heretical. It is necessary to avoid them more than avoiding any kind of sins. Especially, if a bidat in an 'ibada causes neglecting a sunnat muakkada, the bidat becomes even more sinful.

The belief which is the opposite of the bidat in belief is called Ahl as-Sunnat wal-Jamaat. The opposite of the bidat in 'ibadat is called Sunnat al-huda. The former represents the belief of Rasulullah (sall-Allahu alaihi wa sallam), and the latter are the 'ibadat which he continuously did but sometimes omitted and which he did not prohibit others from omitting. Those which he prohibited to omit are called wajib. It is not sinful to omit a sunnat huda without any excuse. He who omits them continuously will be reproached on the Day of Resurrection. Examples of them are the adhan, the iqama, performing salat in jamaat and the sunnas of the five daily prayers of salat. But if all the inhabitants of a location omit them, they are to be fought against.

It is not heresy to do bidats in customs. It is wara' and better not to do them. Building houses higher than necessary, eating until being fully satiated, drinking coffee and tea, and smoking are bidats in customs. We cannot say that these are haram or makruh. A sultan's commands and prohibitions compatible with Allahu ta'ala's commands and prohibitions are valid. Obeying the orders which he gives following his nafs and intellect are not wajib, but it is not permissible to revolt against them. Moreover, it is wajib to obey a cruel sultan in order to be safe from his injustice and oppression. For, it is not permissible for one to put oneself in jeopardy. Ulu 'l-amr, whom the ayat commands Muslims to obey, means the sultan, ruler or judge who is Muslim. It is wajib to obey their right, just commands. The opposite of the bidats in customs is the sunnat az-za'ida which comprises Rasulullah's (sall-Allahu alahi wa sallam) habitual actions. Examples of this are the mustahabs such as the styles of his clothes, beginning with his right side when putting on his clothes and dressing up, eating, drinking, giving and taking something with his right hand, cleaning himself with his left hand after relieving himself, and entering the toilet the left foot first. [As it is seen, changes that take place in men's and women's clothing in the process of time, their wearing clothes like those of sinners, are bidats in customs. Women's dresses large enough to cover the whole body other than their hands and faces are not bidats in the religion. Nor are they sinful. In using such coverings they must follow the customs in their country. Using

coverings and dresses that are not customary will cause repute and fitna, both of which are haram.]

As it will be understood from what has been told so far, bidat generally, in its lexical sense, are of two kinds: bidat in customs and bidat in the religion. When the word 'bidat' is used alone, bidat in the religion is meant. And bidats in the religion pertain to belief and 'ibadat. All of those pertaining to belief are sayyi'a. And there are two kinds of bidat in the 'ibadat: sayyi'a and hasana. Bidat' sayia are those bidats which are in belief but do not cause disbelief and those which are in 'ibadat and do not serve Islam. If a bidat in belief causes disbelief it becomes ilhad. Bidat' hasana are the innovations which serve Islam. They also are of two kinds: mustahab and wajib. The minaret is a bidat hasana which is mustahab. For, it is sunnat for the muazzin to call the adhan by mounting a high place. The minaret serves this sunnat. [It is not sunnat to call the adhan with a voice louder than a man's natural voice. It is makruh. Therefore, calling the adhan through an electrical apparatus called a loudspeaker serves not the sunnat, but the makruh. For this reason, using a loudspeaker is a bidat sayyi'a and prevents the sunnat of calling the adhan by mounting the minaret. It is not commanded to make the call of the adhan reach everywhere. It is commanded to raise the voice as loud as to be heard in the quarter. It is commanded that Muslims should build a mosque at every quarter and that the muazzin in every mosque should mount a high place and call the adhan separately. It is a bidat sayyi'a, an ugly bidat, for muazzins to call the adhan through loudspeakers so that the adhan called at one place may be heard in every quarter or to call it at one place and use loudspeakers installed in all the mosques. Allahu ta'ala declared, "The religion has been perfected. It has been explained how 'ibadat are to be done. Nothing is left incomplete." And the Salaf as-salihin called the adhan and performed salat the same as commanded for a thousand years. It would be an ugly bidat to dislike, or to find incomplete and unsatisfactory, what they did and to attempt to call the adhan through loudspeakers or to perform salat with loudspeakers. The hadiths above state that none of the 'ibadat of those who commit ugly bidats will be accepted, and that they will go to Hell. By ignoring Islam's command to build a mosque at every quarter, to try to defend the bidat of calling the adhan through loudspeakers under the pretext that otherwise it is not heard everywhere means to try to wash away faeces with urine. Yes, when washed off with urine, the faeces will disappear, and the ignorant will like it. But the case is that faeces spreads everywhere, and urine fouls the places it touches.] The innovations that are bidat' hasana are permitted, and even commanded, by the Shari', the Prophet ('alaihi 's-salam).

Question: "Why did the Sahabat al-kiram, the Tabiin and Taba' at-Tabiin not do the bidat' hasana that are mustahab and wajib?"

Answer: They did not need some of them. For example, they did not build schools, nor did they need to write books. For, there were many scholars and mujtahids. It was easy for everybody to ask and learn. Further, they did not have enough money or property to make huge buildings or minarets. But the most important reason was that they did more important duties, which left them no time to do them. Day and night they fought against disbelievers, against those states and dictators who impeded Islam's promulgation. They spent all their money and property for those jihads. Conquering countries and cities, they rescued millions of people from the talons of cruel states and, converting them to Islam, caused them to attain to felicity in this and the next worlds. They conveyed Islam's order and morals to Allahu ta'ala's servants. They did not have time to do other things.

Rasulullah (sall-Allahu alaihi wa sallam) said, "If a person makes a sunnat hasana in Islam, he attains its thawab plus the thawab of those who will practice it. If a person introduces a sunnat

sayyi'a in Islam, he is given its punishment plus the punishment of those who will practice it." All the bidat' hasana are included in the sunnat hasana stated in this hadith ash-Sharif. His deserving the rewards or punishments of all the people who will practice a newly introduced sunnat till the end of the world depends on his intending for others also to do it. Likewise, if the imam of the jamaat does not intend to be the imam for the jamaat, he only gets the thawab of performing salat alone -not the twenty-seven times as much as this. For getting the total thawab of the jamaat, he has to intend to be the imam.

The harm of committing a bidat sayyi'a excels the harm of omitting a sunnat and even wajib. In other words, if it is dubious whether something is sunnat or bidat, it should not be done.

Question: "The religion has been perfected with the Book and the Sunnat. 'Tbadat not permitted by these two are bidat'. Now, is it proper to say that the adillat ash-Shariyya are four?"

Answer: The scholars of Ahl as-Sunnat said that the adillat ash-Shariyya are four: the Book, the Sunnat, qiyas al-fuqaha' and ijma' al-Umma. But the last two originate from the first two. Therefore, in actuality, they are two: the Book and the Sunnat. A rule which is put by ijma', that is, by consensus, has to be based upon a proof, a document from the Book or the Sunnat. Also qiyas can be a proof for ijma'. An example of this is the ijma' which was applied for electing Abu Bakr as-Siddiq (radi-Allahu 'anh) the caliph. A hadith ash-Sharif reported by one person can be a proof, too. For, the documentation by ijma' does not need its proof to be certain. It is a document because it is the ijma'. If it were a condition for its proof to be certain, the ijma' would be unnecessary; the proof would be the document. For qiyas also, a proof, a principle from the Book or the Sunnat is necessary. For, qiyas discloses a hidden, concealed rule existing in the Book and the Sunnat. It does not add a rule to them. That is, it does not invent but reveals rules. It explains a general rule for furu' (the branch of science not only to be believed but also to be practiced). And ijma' can be a support, a source for qiyas. The Sunnat is the interpretation and explanation of the Book. Then, the only source of Islam is the Book of Allahu ta'ala.

Today some tekke shaikhs and false, mendacious men of tasawwuf, when they are blamed for their actions incompatible with Islam, say, "These are haram in zahir (exterior, apparent) knowledge. We have batin (hidden) knowledge. So they are halal for us." It is disbelief to say so. A person who says so or who approves such statements becomes a disbeliever. Explaining them away (tawil) or saying them without knowing their meanings is not excusable. These zindiqs say, "You acquire knowledge from books. But we acquire it from its owner, that is, directly from Muhammad ('alaihi 's-salam). In case we are not satisfied with it, we ask and learn from Allah. We do not need to read books or to learn from a master. To attain to Allah it is necessary to give up the exterior knowledge and not to learn Islam. If our way had been wrong, would we have attained to such high states and karamat or have been seeing nurs (spiritual lights) and prophets' souls? When we do something sinful we are informed of it in our dreams. In our dream, Allahu ta'ala gives us permission to do something which you term haram, and we know that it is halal for us." Such words, which aim to annihilate Islam, are ilhad. That is, they mean to change the overt meanings in the Book and the Sunnat. They are dalala, that is, deviation from the path of believers. They mean to make fun of Islam. Such depraved words should not be believed. It is disbelief even to doubt that they are wrong. He who says or believes so is called a zindiq. One should not call a person a zindiq as soon as one hears from someone else that he says so. One cannot reach this conclusion unless it is understood canonically by the testimony of two just witnesses. Zindiq means dahri, one who worships matter and nature and does not believe in Allahu ta'ala and in the next world.

The rules of Islam cannot be learned by way of ilham. The ilham (inspiration) given to the awliya' cannot be a proof, a document for others. Ilham means knowledge coming to the heart from Allahu ta'ala. Yes, the ilhams of the awliya' are true. Their truth is judged by their compatibility with the teachings of Islam. But being a wali requires learning and obeying the teachings of Islam. The ayat, "Allahu ta'ala bestows knowledge upon the people of taqwa," proves this. Ilhams do not come to the heart of a person who does not adhere to the Sunnat or avoid the bidats. His utterances are heretical things that come from the nafs and Satan. These statements of ours cannot be said to be in contradiction with the conversation between Musa and Khidir ('alaihima 's-salam), for the latter was not of the former's umma. He was not commanded to follow him. Muhammad ('alaihi 's-salam), however, is the Prophet of all people and genies all over the world that will come till the end of the world. Al-'ilm al-ladunni and ilham are bestowed upon those who adapt themselves to Muhammad ('alaihi 's-salam). Those who are endowed with this blessing understand the Book and the Sunnat well. Islamic teachings cannot be understood by dreams, either. A dream incompatible with Islam is to be judged as Satanic.

Al-Junaid al-Baghdadi (d. in Baghdad, 298/910), one of the greatest awliya', said, "The only way to lead man to Allahu ta'ala's consent is to follow Muhammad ('alaihi 's-salam)." Again, he said, "A person who does not obey the Qur'an al-karim or the hadith ash-Sharif cannot be a guide." [Non-mujtahids cannot understand the Qur'an al-karim or the hadith ash-Sharif. Those scholars who founded the seventy-two heretical groups misunderstood them because they were non-mujtahids. They misled millions of Muslims. To obey the Qur'an al-karim and the hadith ash-Sharif, following one of the four madhhabs is necessary.] Yes, an illiterate person who has not read or learned anything may become an 'arif and be able to understand the meaning of the Qur'an al-karim, but he cannot be a guide for others. To be a guide, it is necessary to learn the rules in the Book and the Sunnat from a master [or from the books of fiqh in one of the four madhhabs], for the way of the Salaf as-salihin and their successors is the way of the Book and the Sunnat.

Sirri as-Saqati (d. in Baghdad, 251/865), one of the greatest awliya', a disciple of Maruf al-Karkhi and the maternal uncle and master of al-Junaid al-Baghdadi, said, "Tasawwuf comprises three meanings: To be a possessor of wara'; not to utter any words incompatible with the Book and the Sunnat; and not to commit harams as a result of karamat." [54]* Wara' means abstention also from doubtful actions. Al-Imam al-Ghazali (d. in Tus/Meshed, Iran, 505/1111) wrote in his book Mishkat al-anwar, "The heart is a house for angels. Such bad habits as wrath, lust, jealousy and arrogance are like hawling dogs. Angels do not enter a place where there are dogs. It is declared in a hadith ash-Sharif, 'Angels do not enter a house where there are dogs or pictures.' I do not say that the word 'house' in this hadith ash-Sharif means 'heart' or that the word 'dog' means 'bad habit.' I believe in their apparent meanings and also add the above meanings. These words of mine separate Ahl as-Sunnat wal-Jamaat from the group of bidat called Batiniyya. Batinis ignore the apparent meanings and invent heretical meanings. If the apparent meaning of an ayat contradicts the apparent meanings of other ayats, then its apparent meaning must be given up, and it must be explained away (tawil), that is, the most appropriate of its meanings must be given to it. Those who insist on giving apparent meanings when ta'wil is necessary are called Hishwi. For this reason, it has been said that the Qur'an al-karim has apparent and hidden meanings. Those who always give apparent meanings become Hishwi. Those who always give unusual meanings become Batini. Those who give both meanings as the case requires become perfect Muslims." Only an expert in the batin (hidden) and zahir (exterior) branches of knowledge can understand whether or not a statement of a man of tasawwuf is compatible with

Islam. Those who do not know the meanings of the words used by the scholars of tasawwuf cannot understand it. Such people [like Ibn Taymiyya and Muhammad ibn 'Abd al-Wahhab], who are far from being perfect, suppose that Bayazid al-Bastami's saying, "Subhani ma azama shani," is incompatible with Islam. Muhyiddin ibn al-'Arabi explained in detail that the meaning of that saying was kamal-I tanzih. A person who disobeys Islam may perform wonders. These are called not "karamat" but "istidraj." Bayazid al-Bastami saw a person who was known as a wali spit toward the qibla and said, "This man has ignored one of the good manners of Rasulullah (sall-Allahu 'alaihi wa sallam). [So] he cannot be a wali."

Bayazid al-Bastami said, "Even if a person displays karamat, such as walking on water, going to distant places in a moment and flying in the air, do not consider him to be a wali unless he obeys Islam!" For obeying Islam, it is necessary to follow one of the four madhhabs. It has been declared by consensus that it is not permissible for non-mujtahids to follow as-Sahabat al-kiram. [Because, their madhhabs are not known.] Ijtihad will be employable till the end of the world. [But few scholars fulfill the conditions for being able to employ ijtiḥad. Further, there is no need for them to employ new ijtiḥads. A solution for every matter that will arise till the end of the world exists in one of the four madhhabs.] The 'ibada Allahu ta'ala likes best is to do the fard. The valuable ones of the supererogatory 'ibadat are those which are done together with the fards, which exist in them and which supplement them.

Muhammad ibn Fadl al-Balkhi (d. 319/931) said, "Four factors cause the nūrs (spiritual lights) of Islam to leave hearts and hearts to darken: not to practice one's knowledge; to practice without knowing; not to learn what one does not know; to impede others' learning." Some people learn in order to be known as men of knowledge and to obtain property and posts. [They use being men with religious posts as a means for living and for politics.] They do not learn for practicing. They are men of religion in name. The way they follow is the way of the ignorant. Saying that Allahu ta'ala is compassionate and likes to forgive, they commit grave sins. They act according to their own reason and wish. They want others to do so, too. They blame true Muslims for not following them. Moreover, they suppose they are on the right path and will attain to salvation. They do not read the true books compiled from the books by the scholars of Ahl as-Sunnat, and do not let their children read them, either. Their hearts are evil and their words are deceitful and false. Every day they masquerade in a different appearance. They show a smiling face towards people, but slander them behind their back. They prevent correct books which have not been interpolated with bid'ats from being read. [They say, "Do not read these books. They are harmful."] They intimidate those who publish and read them. With deceitful advertisements they praise the harmful books of the la-madhhabī. They insult the teachings of Islam. What they write with their short sights are presented to the youth under the name of knowledge and science. As it is understood from what has been written so far, all Islamic scholars and men of tasawwuf adhered to Islam, which consequently brought them to exalted grades. It must be realized that those who speak ill of them are ignoramuses in Islam. We should not believe the false words of such ignoramuses. They are thieves of the faith. They are the la-madhhabī or zindīqs who block the way to felicity.

A person who says that he does not believe in the torment in the grave becomes a disbeliever, for his statement expresses not a report or tawīl or Islam but his disregard of Islam.

Those who belong to the group of Qadariyya, alias Mutazila, become disbelievers because they say, "Allah does not create evils or sins. Man creates his own deed."

Those who belong to the group of Batiniyya become disbelievers because they believe in the reincarnation of souls and say that man comes back to the world after death, that Allah's soul has

entered the Twelve Imams, that it is unnecessary to obey Islam until the Twelve Imams are reincarnated and that Jabrail ('alaihi 's-salam) had been commanded to bring the wahi to 'Ali (radi-Allahu 'anh), but made a mistake and brought it to Muhammad ('alaihi 's-salam).

Those Kharijis who call all Muslims "disbelievers" without depending on a tawil or who accuse 'Ali, 'Uthman, Talha, Zubair and 'Aisha (radi-Allahu 'anhum) of disbelief become disbelievers.

Adherents of the Yazidiyya group become disbelievers because they say that a Persian prophet will come and abrogate the religion of Muhammad ('alaihi 's-salam).

Those who are in the Najariyya and Mutazila groups become disbelievers because they do not believe in the attributes of Allahu ta'ala.

The Jabriyya become disbelievers because they say that man cannot do anything, that Allah creates everything whether man requests it or not and that for this reason those who commit sins are excusable.

Some among the Mutazila group becomes disbelievers because they say that Allah does not see anything and will not be seen in Paradise.

The Qadariyya become disbelievers because they deny the attribute of Knowledge [of Allahu ta'ala] and say that Allah does not know anything.

Of the Murji'a group, those who say that Allah will forgive some disbelievers as He wills and torment eternally some believers as He wills, or who say that their 'ibadat will certainly be accepted and sins will certainly be pardoned, or who say that all the fard are supererogatory 'ibadat, and it is not sinful not to do them become disbelievers.

Kharijis fall into a group of bidat because they say that deeds and 'ibadat are included in iman, and a person who omits any fard becomes a disbeliever or that a person who commits a grave sin loses his iman, and his iman comes back when his sinning is over.

Masah on bare feet instead of masah on mests is not disbelief but a bidat. The salat performed behind an imam who has done masah on his bare feet [when performing an ablution] is not sahih. It is not permissible to make friends with holders of bidat. It is declared in a hadith ash-Sharif, "If a person keeps away from a holder of bidat, Allahu ta'ala fills his heart with aman (security, peace) and iman. If a person disesteem a holder of bidat, Allahu ta'ala protects him against the fear of the Resurrection."

The first task for each Muslim is to learn the belief of Ahl as-Sunnat correctly and to strive so that his household and all his friends will learn it. He should pray to Allahu ta'ala that they will live in the belief of Ahl as-sunnat. He should be very alert not to be deceived by satanic men or genies, by evil friends or by misleading writings.

It is declared in a hadith ash-Sharif, "The best of people are the Muslims who live in my time. The next best are those who will succeed them. And the next best are those who will come after them. After these, lies will be widespread." This hadith ash-Sharif shows that falsities began to take place in words, behaviors and deeds at the end of the third century of Islam. People could no longer be trusted, for bidats among them were on the increase. In belief and in deeds they dissented from the path of the Salaf as-salihin. The great men of tasawwuf and the imams of fiqh, who were approved unanimously by Muslims, promulgated the path of the Salaf as-salihin.

The fatwa book Tatarhaniyya says, "One who says that 'Umar, 'Uthman 'Ali (radi-Allahu 'anhum) were not Sahabis becomes a holder of bidat. One who does not believe a narration reported by a single person becomes not a disbeliever but a holder of bidat. However, one who says that Abu Bakr as-Siddiq (radi-Allahu 'anh) was not a Sahabi becomes a disbeliever since he thus disbelieves the ayat al-karima." The fatwa book Zahiriyya says, "It is true that one who disbelieves in the caliphate of Abu Bakr as-Siddiq or Hadrat 'Umar al-Faruq (radi-Allahu

'anhuma) becomes a disbeliever, for their selection as Khalifa was reported as an ijma'." [According to Ahl as-Sunnat, ijma' (consensus) is a documentary proof. He who disbelieves in this proof becomes a disbeliever. Since ijma' is not a proof for the Kharijis, Shiites and Wahhabis, they said that he who disbelieves something reported through ijma' will not become a disbeliever.]

Ibn 'Abidin, in the subject on renegades in the third chapter of Radd al-mukhtar, wrote, "Non-Muslim countrymen living in Dar al-Islam are called Zimmis. It is not permissible to violate the property, lives or chastity of zimmis or of those disbelievers who come to the country for trade or as tourists. They possess the same freedom given to Muslims. The case is not so with mulhids. Those mulhids who deceive Muslims are asked to repent. If they refuse, all of them are killed with the command of the head of the State. If they repent, their repentance is accepted. Those holders of bidat whose belief does not cause disbelief are given advice. If they refuse and do not repent, they are punished with tazir by the State. If it is considered necessary, they are forced to repent by imprisonment or beating. If their leader who endeavors to deceive Muslims, does not repent after imprisonment and beating, it is permissible for the State to have him killed. Though one who causes Muslims to part from the madhhab of Ahl as-Sunnat and to become la-madhhabi heretics and thus tries to spread bidats does not become a disbeliever, it is permissible for the head of the State to have him killed in order to protect the people from losing their peace and unity.

FOOTNOTES

[35] 'Abd al-Wahhab ash-Sha'rani, Al-mizan al-kubra, p. 68, where references added.

[36] Ibn 'Abidin, Radd al-mukhtar, the beginning of the salat al-witr. It is for this reason that religion reformers attack against this valuable book and Hadrat Ibn 'Abidin (rahmat-Allahi 'alaih), who is one of the arch-stones of the Hanafi madhhab.

[37] Mut'a is an un-Islamic form of nikah, explained in detail in Endless Bliss.

[38] In other words, it was not possible for the new Muslims among the Tabi'un to follow the madhhab of only one Sahabi, since the madhhabs of as-Sahabat al-kiram were not codified or compiled in books as great madhahbs. It was to a few persons' lot to be in company with a Sahabi all the time and to ask him about everything, thus to act upon what they heard. They needed to ask any Sahabee they met and to listen and act accordingly. When there is darura (compulsory necessity), one can follow any madhhab. The Tabi'un never asked for proof.

[39] Al-mizan al-kubra, p. 41.

[40] This passage from at-Tahtawi reports openly and definitely that the Wahhabi, the Shi'ites and other laa-madhhabi people are the people of bid'a, dalala and Hell. The one-page Arabic original of this passage is appended photostatically in the book Radd al-Wahhabi published in Istanbul in 1399 (1979). Edited the first time in India in 1264 (1848), this book proves with authoritative references that the four madhhabs are right and that following one of them is necessary to escape Hell.

[41] Please note how Hadrat 'Abd al-Wahhab ash-Sha'rani, who was a Shafi'i, censured Fakhr ad-din ar-Razi, who also was a Shafi'i, because ar-Razi spoke ill of al-Imam al-a'zam. We suggest that religion reformers who have tried to deceive Muslims by saying that the Hanafis and the Shafi'is fought each other and caused Islam to go backwards shall read the lines above carefully and wake up from unawareness.

[42] Preface to Al-mizan al-kubra in the Arabic work 'Ulama' al-Muslimin wa Wahhabiyyun, p. 62, Istanbul, 1973.

[43] There is detailed information about ijma' and qiyas in al-Husami's book *Al-muntahab fi usul al-madhhab*, which was edited the second time together with its commentary-index titled *Hami* in Pakistan. Muhammad ibn Muhammad Husam ad-din al-Husami passed away in Farghana in 644/1246. See also the end of the thirty-third article.

[44] Photographic second edition of the Arabic original by Hakikat Kitabevi, Istanbul, 1974.

[45] Doing something suitably with a less-known rule of Islam when it cannot be done suitably with a well-known rule. See *Al-basa'ir li munkiri 't-tawassuli bi ahli 'l-maqabir* and the sixth part of *Fatawa al-Hindiyya* for more detail.

[46] 'Abd al-Ghani an-Nabulusi, *Al-hadiqat an-nadiyya*, part I, chapter III.

[47] As it is understood here, Rasulullah's ('alaihi 's-salaam) path is the path of Salaf as-Salihin, who were the group of those Muslims of the first two centuries of Islam which comprised as-Sahabat al-kiraam and the distinguished ones among the Tabi'un and Taba' at-Tabi'un. The four a'immat al-madhhahib were among these distinguished ones. Then, Rasulullah's ('alaihi 's-salaam) path is the path explained in the fiqh books of the four madhhabs. Therefore, as declared unanimously by the 'ulama' of Ahl as-sunna, a person who turns away from the fiqh books of the four madhhabs will have deviated from Rasulullah's ('alaihi 's-salaam) path. This unanimity is reported clearly in the annotation of the part *Zabayih* of *Durr al-mukhtar* by at-Tahtawi.

[48] These hadiths foretold about those men with religious posts who make reforms or alterations in the religion, for example, who use a radio or loudspeaker in the adhan or salat or who make known the time of salat with lights on minarets.

[49] He was the son of a Christian named Firuz. He was emancipated by imam 'Ali Rida and became the master of Sirri as-Saqati, who became the master of al-Junaid al-Baghdadi. He passed away in Baghdad in 200 / 815.

[50] His master was Hamdun al-Qassar, who passed in Nishapur in 271/884.

[51] Duty to teach others what Allahu ta'ala's commands are and to prevent, to disapprove somebody's committing His prohibitions.

[52] Muhammad Ma'sum al-Faruqi as-Sirhindi, *Maktubat*, vol. II, 110th letter.

[53] It is written in *Bahr* and *Hindiyya* that they are polytheists.

[54] A karama that causes one to commit a haram is called *makr* or *istidraj*.

CONCLUSION

As it is understood from the beginning of his book to the end, Rashid Rida does not possess any firm faith or reasonable opinion. He looks for grounds for traducing Ahl as-Sunnat and the four madhhabs and beats about the bush. By using his freemason master's cunning policy and putting in arbitrary examples by translating from books written in Arabic, his mother tongue, he introduces himself as a religious scholar. Lest our young men of religious profession and the pure, credulous Muslims should believe in the lies and slanders of this cunning enemy of Ahl as-Sunnat, we have written this humble refutation.

In summary, the purpose of this book, *Answer to an Enemy of Islam*, is to explain that the four madhhabs of Ahl as-Sunnat were deduced from the Qur'an al-karim and the hadith ash-Sharif. The books of fiqh that exist in the contemporary age do not contain any ijtihad disagreeing with any hadith. Of their ijtihads, which seem to disagree with one another, only one of them is right, yet those who follow the wrong ones, as pointed out in the hadith ash-Sharif, will also be given thawab. Therefore, as it will be sahih (valid) and maqbul (acceptable in the view of Allahu ta'ala)

to do what has been conveyed unanimously in their four madhhabs, so it will be sahih and maqbul to do what they disagreed on. Then, every Muslim who is not a mujtahid has to choose and follow one of the four madhhabs in everything he does, without any need to search for the documents of the imam al-madhhab, for, the new Muslims among the Tabiin imitated as-Sahabat al-kiram without asking for any documentation. When doing anything in accordance with the madhhab he has liked and chosen, every Muslim should believe that he is obeying the Qur'an al-karim or the hadith ash-Sharif.

There is no need for a mujtahid today. For, nothing has been left unexplained among Islamic teachings. There is nothing to be added to this religion, which has already become perfect. Rules for everything that will happen until Doomsday were declared by Rasulullah (sall-Allahu 'alaihi wa sallam) and explained by the aimmat al-madhahib. Those scholars who are not mujtahids can manage their application to daily events. Mujaddids who will come in every century will do this job, but, because it is no longer necessary, they will not deduce new rules through ijtihaad. Every haram, halal or document has been explained.

Now, anybody who wants to attain to endless happiness should learn the faith of Ahl as-Sunnat briefly and believe accordingly, and then, choosing the one which is possible and easy for him to learn of the four madhhabs, he should learn one by one about his daily doings and 'ibadat in a book of that madhhab and practice them accordingly. In every country, genuine books of 'ilm al-hal, each writing the teachings of one madhhab, are easily available. This opportunity is Allahu ta'ala's great blessing over the Ummat al-Muhammad (sall-Allahu 'alaihi wa sallam). Infinite thanks be to Allahu ta'ala for this great blessing of His! We ought to be on the alert lest we should be deceived by the false words and writings of heretics, of the la-madhhabi, of religion reformers and of those ignoramuses who speak and write in order to earn money!

As-salamu 'ala man ittaba 'Al-huda.
